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Tyndale University College & Seminary

Development and Evaluation of a Manual
to Assist Participants in
Credential Disciplinary Processes
in The Pentecostal Assemblies of Canada

A Thesis

submitted in partial fulfillment
of the requirements for the degree of
Doctor of Ministry
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by

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ABSTRACT

A need was identified in The Pentecostal Assemblies of Canada (PAOC) to clarify the disciplinary procedures outlined in the *General Constitution and By-Laws* (GCB 2018, 42-52). Individuals engaged in various dimensions of the disciplinary process noted the challenge of appropriately understanding and applying the by-laws in actual disciplinary experiences.

This thesis-project utilized Action Research (AR) and incorporated Curriculum Development (CD) to create and evaluate a manual to assist all participants in the constitutional disciplinary process of the PAOC. The manual was originally drafted by the author. Feedback was then received from individuals with expertise in the area of church discipline, both internal and external to the PAOC. This feedback enabled valuable amendment to and evaluation of the manual. Data was collected through an initial questionnaire, responses from two panels of experts, an evaluation by practitioners, self-assessments, and participant journaling. The manual is available to all PAOC leadership responsible for the oversight of credential disciplinary processes in the PAOC and has the potential of enabling greater understanding of the disciplinary processes by each participant.

ACKNOWLEDGMENTS

This project, while addressing human failure, is actually a celebration of a gracious God who loves unconditionally, redeems graciously, and restores fully. I am humbled by His grace, fully revealed in Jesus Christ. As the Psalmist wrote, “If you, Lord, kept a record of sins, Lord, who could stand? But with you there is forgiveness, so that we can, with reverence, serve you.”

So, enabled by grace to both stand and serve, I recognize that God enabled me to engage and complete a project on restorative discipline. He instilled a love for His Word and His people, which are the genesis of a project that would enhance the care and restoration of valuable people in my denomination.

I am grateful to my wife Stacey who provided the gift of time to write, seasoned with timely encouragement and support.

I honour the many faithful colleagues serving in Jesus’ church and in the Pentecostal Assemblies of Canada who sincerely seek to restore wounded people. Many contributed generously to the project. A special thank you to the capable team I serve with who willingly and joyfully assumed additional responsibility while I engaged this project.

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LIST OF ABBREVIATIONS

ACC:	Anglican Church of Canada
ADT:	Anglican Diocese of Toronto
AR:	Action Research
CD:	Curriculum Development
C&MA:	Christian and Missionary Alliance
CRC:	Constitutional Review Committee, The Pentecostal Assemblies of Canada
ESV:	English Standard Version, 2016. Crossway Bibles. 2007.
GCB:	The General Constitution and By-Laws (2018) of The Pentecostal Assemblies of Canada (Pentecostal Assemblies 2018)
GST:	General Secretary Treasurer, The Pentecostal Assemblies of Canada
JW:	Jehovah's Witnesses
LSO:	Law Society of Ontario
MCOE:	Ministerial Code of Ethics. A document of The Pentecostal Assemblies of Canada.
NIV:	New International Version Bible (2011). Unless otherwise indicated, all Bible quotations in this paper are from the NIV.
PAOC:	The Pentecostal Assemblies of Canada
SOFET:	Statement of Fundamental and Essential Truths of The Pentecostal Assemblies of Canada. (The Pentecostal Assemblies of Canada 2014)
UbD™:	Understanding by Design®. A Framework for Curriculum Development.

CHAPTER ONE:
INTRODUCTION: PURPOSE AND CONTEXT
OF THE PROJECT

The genesis of this thesis emerged as a result of the convergence of various events and personal observations that I experienced as General Secretary Treasurer (GST) of The Pentecostal Assemblies of Canada (PAOC). The role of the GST requires serving as a constitutional advisor to district and international missions leadership when issues related to credential discipline are identified. I observed first-hand how these issues create significant burden and concern for the individuals involved and felt that a manual would be of benefit to all. Additionally, requests for advice came unexpectedly, often at times when I had previous commitments. A manual would capture the collective intellectual capital of our fellowship relative to credential discipline and provide a more proactive response to advice when required.

The GST is also required to facilitate a national appeal committee when a credential holder chooses to appeal the decision of a district hearing committee. As GST, I facilitated three Canada-wide appeals. In addition, I served as a member of a national appeal committee prior to serving as GST. I observed that only 1 of the four disciplinary processes carefully followed the appropriate

disciplinary procedures. The result of one appeal was to overturn the decision of the district hearing committee. The result was an increased burden on the individuals involved requiring additional pastoral care for numerous people including an entire local church.

Another event that led to this thesis and the development of a manual came as a result of a conversation with the Chairperson of one of the national appeal committees. After meeting and explaining the process and parameters of a national appeal committee, they suggested there would be value in my writing out instructions for the Chairperson and committee members as this would provide both clarity in terms of the present appeal and consistency for future appeals. The written instructions for that appeal became the basis of Chapter 8 in the Manual.

A final observation emerged from the combined role of the General Secretary and the General Treasurer of the PAOC. As General Treasurer, I am personally mentored by the statement of the Apostle Paul in 2 Corinthians 8:21 when establishing appropriate processes when caring for finances. Paul, specifically addressing financial matters, stated, “For we are taking pains to do what is right, not only in the eyes of the Lord but also in the eyes of [people].” Consequently, we ensure that accounting staff hold professional designations and have been properly trained and that both accounting and reporting procedures are clearly understood to avoid any critique of how financial resources are handled. If care is important when handling financial resources, it is even more so important when handling the most valuable resource in any organization, human resources. Providing utmost care to all becomes especially acute when the individuals

involved may be vulnerable and fragile as a result of either presenting or receiving an allegation of an offense.

Specific causes for disciplinary action in The PAOC are outlined in By-Law 10.6.2 of the *General Constitution and By-Laws* (GCB 2018, 42-43). The GCB also identifies the participants in the process and provides general directions for each individual or group, including the complainant, the district superintendent, the respondent credential holder, the investigators, the judicial hearing committees, and the district executive.

In the interest of a consistent and equitable application of discipline by-laws across the wide and diverse constituency of the PAOC, the Superintendents Committee, on which I serve as General Secretary Treasurer (GST), identified the need for clarification of the administration of the disciplinary process. This occurred as a result of conversations between 2014 and 2015 in the context of superintendents identifying areas in which they would welcome mentoring. The following partial minute from the 2015 meeting of the Superintendents Committee specifically notes the importance of the appropriate management of the disciplinary process.: “There was significant discussion regarding the need for assistance in this area (credential discipline) for present and future Superintendents...” (PAOC Superintendents Committee, June 10, 2015).

Managing the disciplinary process was identified by members of the Superintendents Committee to be one of the most relationally challenging, emotionally exhausting, and spiritually demanding tasks required of PAOC leadership. The primary reasons these processes can be so arduous are the

potential impact of credential suspension on an individual, their family and their congregation, the volume and complexity of information in the GCB, and the legal sensitivity that is involved. The Superintendents Committee also expressed that a manual would be helpful in effectively orienting new district and national leaders in the disciplinary process.

The opening chapter of the manual created here presents a biblical and theological foundation for discipline in the context of a Christian organization whose roots are in the “holiness” tradition of Methodism and the progressive “sanctification” of Reformed theologians. The manual is designed in a way that each participant may review the introductory chapter along with the chapter appropriate to their involvement. The chapters of the manual identify and clarify the constitutional references relating to each participant’s role in the disciplinary process.

The maintenance of behavioural standards among PAOC credential holders is based on the belief that regeneration produces a transformed life that is empowered by the Holy Spirit. This results in a transformed individual who increasingly follows and imitates Jesus Christ. This is in alignment with the expectation of righteous living for all PAOC members including credentialed leadership as identified in the statement of faith included in Article 5.6.2 of the GCB of the PAOC.

Ministry Context

The PAOC received its federal charter from the Canadian government on May 17, 1919, authorizing the fulfillment of its religious and charitable objectives. One of the objectives is “To exercise any of the powers usually conferred on duly incorporated benevolent societies by either Dominion or Provincial authority.” In benevolent societies, a common area of responsibility includes the appropriate management of membership. This would include approval of applications for membership, maintenance of the standards of membership, the discipline of negligent members, and even the termination of members, when necessary. Consequently, the PAOC has, from the beginning, exercised diligence to ensure that its membership, primarily credentialed ministers, align with the PAOC’s stated values and lifestyle standards. The following resolution was recorded in the PAOC 1937 Yearbook and outlines earlier disciplinary procedures of PAOC credential holders:

RESOLVED that if any worker be known to hold Doctrine contrary to the Doctrinal Statement of The Pentecostal Assemblies of Canada or in the case of wrong practices of a serious nature, known on the testimony of not less than five witnesses, then the case shall be heard before the General Chairman or District Superintendent, or both, and in the case of no adjustment, a committee of three experienced workers with the Chairman and Superintendent, and this Adjustment Committee be appointed at the District Conference to act for the ensuing year. This Committee may withdraw Council endorsement on being found guilty until next Conference, when he or she may appeal, if desirous, for a reconsideration of his or her case. (Pentecostal Assemblies 1937, 50)

In ensuing years, the disciplinary and restoration process for PAOC credential holders was adopted by the General Conference of the PAOC and included in the GCB. Such procedures were, and continue to be, refined from time

to time at the biennial General Conference of the PAOC as amendments to the GCB are approved.

The GST is constitutionally directed to oversee and manage various responsibilities related to the granting of credentials and the maintenance of credential standards in the PAOC. In 2000, as a result of an election at the General Conference of the PAOC, I was invited to serve as an executive officer fulfilling the duties of General Secretary. In 2006 the role was amended to include the duties of Treasurer. Consequently, the current responsibilities of this role are varied and comprehensive. The dedicated ministry of capable support staff enables the effective fulfilment of the role.

One of the primary areas of constitutional responsibility for the GST requires personal involvement in the various credentialing processes of the PAOC. As of January 16, 2019, 3,720 individuals held a PAOC ministerial credential in one of four general classifications of credentials including: Ordained, Licensed Minister, Recognition of Ministry, and Ministry Related. Credential standards and processes are established and managed by the various national committees the GST serves as either the chair or a member. The following references in the GCB define the role and responsibility of the GST in the area of ministerial credentials:

5.1.2.7 The General Secretary Treasurer shall give general oversight to credentials, constitutions and by-laws.

5.1.2.8 The General Secretary Treasurer shall act as chair of the Credentials Standards Committee, shall provide for the supervision of the credentialing process and systems for ministers and global worker personnel, and shall issue certificates of membership credentials under the

direction of the National Credentials Committee, and shall keep a record of all credential holders and assemblies in the Fellowship.

5.1.2.10 The General Secretary Treasurer will supervise the human relations philosophy and functions affecting the International Office operations of The Pentecostal Assemblies of Canada.

8.1.1.2.2 National Credentials Committee. The General Secretary Treasurer shall be the Chair.

8.1.4.2.2 Constitutional Review Committee. The General Secretary Treasurer shall be the Chair

As noted in By-Law 5.1.2.10, a general reference is made which requires the GST “supervise the human relations philosophy and functions” of the PAOC. It is understood that this includes systems that would enhance the clarity and effectiveness of the PAOC’s disciplinary and restoration processes.

In the broader context of society, the appropriate discipline of members is a required necessity to ensure the ongoing security and well-being for all in a healthy community. This responsibility is addressed by the legal and judicial process in Canadian society. The responsibility of Correctional Service Canada, “as part of the criminal justice system and respecting the rule of law, [is to enhance] public safety by actively encouraging and assisting offenders to become law-abiding citizens while exercising reasonable, safe, secure and humane control” (Government of Canada: Correctional Services 2012).

Professional communities, such as the legal, medical and educational professions, each establish standards of behaviour, or applied ethics, by which members voluntarily agree to abide, both personally and professionally.

Religious organizations representing various faith expressions and diverse Christian denominations would each utilize documented statements of faith and conduct expectations to identify those who properly belong to that faith community.

Credential holders in the PAOC voluntarily and annually agree to adhere to the doctrinal statement of the PAOC, be guided by the standards and guidelines of the Ministerial Code of Ethics (MCOE), and honour the lifestyle standards included in the GCB. This is accomplished by each credential holder acknowledging their agreement to abide by these documents at the time of signing the annual credential renewal application.

Opportunity

In recent years, the office of the GST has been increasingly required to assist district and international mission leadership in addressing situations involving the discipline of credential holders. The assistance provided by the GST would primarily be constitutional advice. As previously noted, the constitutional process, while necessary and valuable, can also be complex. Consequently, some individuals responsible for overseeing disciplinary processes have either misunderstood appropriate constitutional application or neglected to follow the prescribed constitutional process.

This is evidenced, in part, by three constitutional appeals made since 2012 by credential holders who questioned the decisions of district disciplinary hearing committees. An appeal in the PAOC is heard by a National Appeal Hearing

Committee whose responsibility includes a careful review of disciplinary processes to determine if they were correctly followed and applied. In two of the appeal hearings deficiencies in following appropriate procedures were noted. When processes are not properly followed, unnecessary confusion and distress result which negatively affects multiple individuals, including complainants and respondents. The complainant may experience frustration and disappointment that their concerns were not addressed properly, resulting in diminished confidence in ecclesiastical organizations. The respondent credential holder can also be negatively affected personally, including their family, their relational network, and their congregation.

District superintendents and national denominational leaders have also indicated that oversight of disciplinary proceedings is one of the more challenging aspects of their responsibility. As well, individuals registering an allegation may desire to receive clear information that ensures their concern is taken seriously and addressed appropriately.

My own experiences corroborate many of the observations of Robert Cheong, an authority in ecclesiastical discipline. Reflecting on an actual process and experience involving the discipline of a believer, Cheong stated, “The learning curve and heartache were great” (Cheong 2012, 1). As a result of interacting with several individuals involved in either receiving or dispensing church discipline, and as a result of personally overseeing disciplinary processes, I can affirm that the spiritual, emotional and relational toll experienced is exacting even when the process is understood clearly and employed carefully. The toll on

people's lives only increases when individuals involved in the process lack clarity and support.

Since 2008, the PAOC has experienced the transition of six district superintendents. The district superintendent is the primary leader in their respective district and constitutionally responsible for the oversight of credential holders in the district. This means that in six of the eight districts of the PAOC, individuals were elected over the recent decade with varying degrees of experience with reference to the constitutional disciplinary process. As a result, the GST and others are called upon to provide coaching and constitutional advice in various credential disciplinary situations. Further, it is certain that there will be additional leadership transition in the future. Consequently, it was agreed that a manual to assist in the necessary and valuable ministry of credential discipline would be beneficial, not only for present leadership, but also for individuals filling leadership roles in the future.

The thesis engaged current district and international leaders with an initial questionnaire to determine the impact of credential discipline in their role, to assess the value of developing the manual, and to provide opportunity for these individuals to offer insight that would strengthen the project. International missions leaders were included as credential holders serving in international contexts are subject to disciplinary procedures that involve the oversight of missions leaders.

Due to the potential vulnerability of individuals registering a complaint against a PAOC credential holder and the potential vulnerability of a respondent

credential holder, they were not requested to participate in the development of the manual. While these individuals would be able to offer valuable insight into the process as a result of their personal experience, it would also require them to revisit events in their past that would have emotional, relational and spiritual impact. In addition, they would be required to fully understand the personal and relational risk of again reviewing confidential information that had been previously resolved. That stated, with appropriate safeguards, there would be value in including complainants and respondents in a future project that would incorporate their perspective in an assessment of the PAOC's disciplinary process.

Innovation

The primary goal was to serve the PAOC by developing and then evaluating an easily understood and conveniently accessible manual that could assist each participant in the disciplinary process. Such a manual outlines the value of and basis for the discipline of credential holders as well as the legal and constitutional process established in the GCB (2018, 31-56). The manual provides clear information, sufficient to enable each participant to understand the purpose and procedures involved in the disciplinary process of the PAOC (See Appendix E).

Each chapter of the manual relates to specific individuals and/or groups involved in the disciplinary process. They illustrate the comprehensive nature of the disciplinary process in the PAOC:

- Chapter 1 Biblical and Theological Discussion of Discipline
- Chapter 2 Information for Inquiring Complainants
- Chapter 3 Role of the District Superintendent or Assistant
Superintendent for International Missions
- Chapter 4 Directions for the Respondent Credential Holder
- Chapter 5 Directions for Appointed Investigators
- Chapter 6 Directions for the Judicial Hearing Chairman and Committee
- Chapter 7 Role of the District Executive or International Missions
Operations Committee in Administering Discipline and
Restoration
- Chapter 8 Directions for the National Appeal Hearing Chairman and
Committee

The manual also includes the following appendices to assist individuals in serving the process appropriately.

- Appendix A Flow Chart
- Appendix B Disciplinary Procedures Checklist
- Appendix C Resources for Investigators
- Appendix D Notes on Natural Justice

Project-Thesis Consultant

Dr. William Griffin is a former executive officer and current advisor to the executive officers of the PAOC. Dr. Griffin was invited to serve in this role

because of his extensive experience with the GCB of the PAOC and is considered an expert in the PAOC's disciplinary procedures.

Conclusion

This chapter provided an introduction to the overall project embraced. It outlines the ministry context within the PAOC and the opportunity to assist PAOC leadership. The assistance provided is a manual to guide the individuals responsible for the oversight of disciplinary procedures.

Chapter 2 explores the biblical precedence of, and procedures for, corrective discipline in spiritual communities, specifically referencing the theological foundations of the PAOC that support its disciplinary processes.

Chapter 3 considers disciplinary processes in other communities, beginning with a review of the rule of law and the principles of natural justice which provide a legal foundation for Canada's Department of Justice. This review also includes a professional organization, the Law Society of Ontario (LSO) and three ecclesiastical organizations, the Anglican Church of Canada (ACC), Anglican Diocese of Toronto (ADT), the Christian and Missionary Alliance (C&MA) and the Jehovah's Witnesses (JW). Comment is offered regarding the June 10, 2018, decision of the Supreme Court of Canada regarding an ecclesiastical disciplinary issue in the (JW) community.

In Chapter 4, a synopsis of the project is provided including a detailed description of how the manual was initially developed, reviewed by two panels of experts and evaluated by practitioners, along with how feedback was collected

and analyzed. This chapter also describes how the methodologies of Action Research (AR) and Curriculum Design (CD) facilitated the development of the manual. Finally, ethical considerations related to the project are reviewed.

Chapter 5 reports on the findings of this project based on the investigation, analysis and interpretation of the data as reported in Chapter Four.

Chapter 6 provides a conclusion to the thesis, reviewing primary insights gleaned as a result of engaging the project. As well, reflection is given to possible future areas of study that would further enhance the credential disciplinary process in the PAOC.

CHAPTER TWO:
THEOLOGICAL FRAMEWORK:
A STUDY ON THE BIBLICAL PRECEDENCE
AND PRINCIPLES FOR DISCIPLINE
AND RESTORATION

The PAOC, as a Protestant and evangelical Christian denomination, relies on the Christian Scripture as the foundation of its theology and practice. Consequently, a discussion regarding discipline in the PAOC must begin by clarifying the denomination’s understanding of Scripture and biblical authority because, as the GCB states, “Discipline [in the PAOC] is an application of scriptural principles that guide conduct and lifestyle” (GCB 2018, 41).

This chapter outlines how the Christian Scripture is foundational to PAOC theology and identifies the framework employed when interpreting the Scripture. It also reviews the biblical antecedents of corrective discipline from the Old Testament (OT). A selection of disciplinary applications from the New Testament are then included. The chapter concludes by listing biblical purposes for corrective discipline.

In the PAOC's *Statement of Fundamental and Essential Truths* (SOFET), which is Article 5 of the General Constitution and By-Laws, amended by General Conference in 2014, the following should be noted:

5.1 HOLY SCRIPTURES

All Scripture is given by inspiration of God by which we understand the whole Bible to be inspired in the sense that holy men of God were moved by the Holy Spirit to write the very words of Scripture. Divine inspiration extends equally and fully to all parts of the original writings. The whole Bible in the original is, therefore, without error and, as such, is infallible, absolutely supreme and sufficient in authority in all matters of faith and practice. (The Pentecostal Assemblies 2014)

Furthermore, the PAOC holds that the Scriptures present a compelling and trustworthy metanarrative about God, His attitude toward all that He created, and the ways He interacted with humankind, and how He continues to engage us.

That stated, alternative perspectives have developed regarding God and His involvement with people through history. The perspective embraced significantly affects how one views various practical matters related to the Christian faith, such as discipline. Specifically addressing the issue of ecclesiastical discipline, Jonathan Leeman, an authority in ecclesiastical discipline and author of *Church Discipline: How the Church Protects the Name of Jesus*, outlines “two subtly different versions of the gospel” which result in variant interpretive frameworks.

Gospel 1: God is holy. We have all sinned, separating us from God. But God sent his Son to die on the cross and rise again so that we might be forgiven. Everyone who believes in Jesus can have eternal life. We're not justified by works. We're justified by faith alone. The gospel, therefore calls all people to “just believe!” An unconditionally loving God will take you as you are. (Leeman 2012, 11)

Gospel 2: God is holy. We have all sinned, separating us from God. But God sent his Son to die on the cross and rise again so that we might be forgiven and begin to follow the Son as King and Lord. Anyone who repents and believes can have eternal life, a life which begins today and stretches into eternity. We're not justified by works. We're justified by faith alone, but the faith which works is never alone. The gospel therefore calls all people to "repent and believe." A contraconditionally loving God will take you contrary to what you deserve, and then enable you by the power of the Spirit to become holy and obedient like his Son. By reconciling you to himself, God also reconciles you to his family, the church, and enables you as his people to represent together his own holy character and triune glory. (Leeman 2012, 11-12)

It is noted that while everything stated in Gospel 1 would be biblically accurate, it is also incomplete. The truncated form of Gospel 1 has the potential of undermining the motivation to "live a life worthy of the Lord and please him in every way" (Col 1:10) and diminishes the need to engage in biblical discipline. The PAOC, as seen in its SOFET, embraces the fuller metanarrative of Gospel 2. For that reason, it finds biblical justification for engaging in ecclesiastical discipline, when required. That stated, the PAOC would also recognize the challenges that arise when seeking to both properly understand a compilation of ancient, diverse and multi-authored documents and then apply them to contemporary contexts. The two questions asked by Jesus in Luke 10:26 affirm the necessity of both correct exegesis ("What is written in the Law?") and correct hermeneutics ("How do you read it?").

In *The Moral Vision of the New Testament*, Richard B. Hays outlines that properly understanding and applying the message of Scripture involves engagement in "four overlapping critical operations." (Hays 1996, 3). These include the descriptive, the synthetic, the hermeneutical and the pragmatic tasks. I

would suggest that the descriptive and synthetic tasks seek to primarily address Jesus' first question, "What is written in the Law?" The hermeneutical and practical tasks would then address Jesus' second question, "How do you read it?" The descriptive task is simply reading Scripture honestly and carefully and, by doing so, allow it to speak for itself. Engaging the descriptive task acknowledges what the passage says but is also attentive to what it is not saying. It is the task of receiving its message and resisting the temptation to expect or hope or force it to say more than it does. The synthetic task then requires the reader to take the information revealed from the descriptive task and find the natural and observable coherence that is contained in the entire canon of Scripture. Being inspired by God, it is expected that coherent themes will emerge from the Scripture as a whole. From Deuteronomy 4:2, "Do not add to what I command you and do not subtract from it," we are encouraged to both see, and seek to extract, the coherent themes within all of Scripture. The hermeneutical task then seeks to apply the truths discovered from the descriptive and synthetic tasks into the modern context. Hermeneutics builds a necessary bridge enabling ancient truth to also inform our present and instruct our future. The culmination of this process is the pragmatic task where ancient truth, properly understood and interpreted, is then applied and lived out in the personal and communal life of people. The ultimate value of any theological exercise is determined by Jesus' fruits test: "A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit.... Thus, by their fruit you will recognize them" (Matt 7:18,20).

Consequently, the PAOC would understand that the appropriate exercise of church discipline, when necessary, would be the logical and faithful result of properly understanding and applying biblical truth.). The PAOC not only believes its understanding of discipline is rooted in scripture but also sees its practice as a matter of historical precedence. The practice of The PAOC would be in alignment with, for example, various articles of the Belgic Confession of Faith (1561). (The Belgic Confession was written to show the continuity of Reformed beliefs with that of early Christian creeds but includes many statements that would align with Pentecostal beliefs.) Article 29 in part states: “The true church is to be recognized by the following marks: It practices the pure teaching of the gospel. It maintains the pure administration of the sacraments as Christ instituted them. It exercises church discipline for correcting error” (Belgic Confession, 1561).

There is value in noting that the term “discipline” in Scripture carries various meanings. On one hand it carries a wide and general definition that encompasses the activity any “disciple” would engage in as they seek to understand and develop in any field. In terms of Christianity, this is called discipleship and comprehensively includes activities such as prayer, worship, Bible study, fellowship, generosity and hospitality. Jeremy Kimble refers to this as “formative discipline” (Kimble 2013, 7), and it would be the intent of Ephesians 6:4, “Fathers, do not provoke your children to anger but bring them up in the discipline and instruction of the Lord” (ESV). Scripture, however, also refers to discipline as a corrective event or process. While this correction must be

understood in the larger context of formative discipline, it must also not be dismissed or avoided. Proverbs 10:17 illustrates its importance: “Whoever heeds discipline shows the way to life, but whoever ignores correction leads others astray.” That stated, corrective discipline in Scripture is never merely punitive, although it may seem so to the person experiencing it. Corrective discipline is to be redemptive and applied graciously in the hope that correction will lead to personal repentance and development, and restoration of fellowship, both with God and with offended people.

Recognizing the value of a society’s exercising appropriate corrective discipline (Rom 13) and valuing discipline in any profession (Rom 12), Scripture also affirms the value of discipline in the personal life of every believer. To this end, Scripture provides a sound rationale for redemptive corrective discipline, establishes clear precedence for such discipline within communities of faith, and outlines procedural principles to follow when applying discipline.

The foundation for scriptural discipline begins with a clear understanding of God’s nature, character, holiness, righteousness and justice, and His design of and desire for all people. Humans are made in the image of God and from the beginning, God designed them to enjoy personal fellowship with each one now and forever. However, “without holiness no one will see the Lord” (Heb 12:14).

Consequently, discipline in the church is a necessary grace, providing imperfect people the opportunity to engage in full service to God and experience eternal fellowship with Him. As developed by Kimble, it serves as a gracious preparation for our eternal destiny, but also as a warning of final judgment

(Kimble 2013, 2). Discipline also serves to encourage sincere repentance by a sinner and, at the same time, encourages the continued obedience of the other believers within the Christian community. This understanding of discipline calls every believer, particularly spiritual leaders, to be faithful: recognizing the seriousness of sin, the redemptive value of discipline, and the hope of eternal fellowship with God and other believers.

The remainder of this chapter will explore this biblical background in more detail and its specific application in The PAOC.

Old Testament Antecedents

The Old Testament (OT) provides several examples of redemptive discipline beginning with the exile from Eden. Each OT example provides foundational insight into New Testament (NT) discipline as it illustrates both God's attitude and response to individuals and communities that ignore His guidance and persist in their disobedience.

In Eden, humankind's original parents violated a known and understood standard, resulting in God's redemptive correction. Created in the image of God, our human parents were provided with great privilege, authority, and responsibility. Thus the roots of the gospel, including God's call to live life in holiness and harmony with Him, are embedded in creation and the beginning of the human story (and thus grounds the notion of natural justice discussed later). Adam and Eve were required to actively cultivate Eden, the place of their assignment, and by so doing enjoyed the fruit of their labour. They were,

however, prohibited from eating the fruit of one particular tree in Eden and given a clear understanding of the consequence, death, should they disobey (Gen 3:3). Upon their willful disobedience, God initiated a process of redemptive discipline. Two specific aspects of this inaugural disciplinary event must be noted. First is their removal from their place of privilege, authority, and purpose. Consequently, it is noted in Genesis 3:23 that they were “banished” (v. 24 “driven”) from the garden. Second, embedded in the account are expressions of divine mercy and the provision for redemption and restoration. Though disobedient, they are covered with graciously provided apparel. Further, Paul House (1998, 66) offers that, mercifully, Adam and Eve are protected from returning to the tree of life to spare them from living forever in a fallen state. The primary evidence of mercy, however, is announced in the *protoevangelion* of Genesis 3:15. A promise is made that the seed of a woman –namely, Jesus Christ – would one day crush the head of the serpent, Satan, and become the restorer of eternal life. A plan of restoration was identified and offered.

Following the exile from Eden, the judgment of the world via a flood (Gen 6-8) and the migration of people throughout the earth, God established a covenant with another human, Abraham. He promised to bless Abraham, to cause his family to increase to national status, and to establish his descendants in another land of promise. However, as with the humans in Eden, laws and observances were also established as part of this covenant, and violations would result in clearly understood consequences, including expulsion from the camp or community in certain situations. This removal from the place of privilege,

community, and protection was to enable corrective discipline in the hope of full restoration, if possible. It was redemptive for the one disciplined and protective of the community at large.

Observing the children of Israel throughout the OT, corrective discipline was required in a variety of circumstances to maintain the righteous standards of God, both in the life of an individual and collectively in the community of faith. Second Samuel 12 outlines the individual counsel of the prophet Nathan to King David on the occasion of David's personal transgression. Nehemiah 9 describes the communal confession of the people of Israel as they humbly acknowledged their collective disobedience to the law of God.

New Testament Applications

OT examples offer a backdrop to key NT texts that address discipline under the New Covenant. These texts provide valuable insight into instances where the exercise of good judgement was still required. Before reflecting on these, however, there is value in briefly considering Jesus' statement in Matthew 7:1, "Judge not, lest you be judged." This statement is raised on occasion to suggest that, now, under the New Covenant, Jesus forbids all aspects of judging and, consequently, any corrective discipline in the church would be inappropriate. In response, it is important to note that Jesus also encouraged appropriate judgement. Jesus' followers are encouraged to wisely judge the fruit of another's life (Matt 7:16). Jesus stated that believers might need to rebuke others for sin, even publicly if necessary (Matt 18:15-17; Lk 17:3). Apparently, whatever form

of judgment Jesus prohibited in Matthew 7:1 does not include the kind of appropriate judging required later in Matthew 7:16 and 18:15-17. Judging oneself, or self-examination, becomes an important element in Christian life, for example when participating in the Lord's Table (1 Cor 11:28).

While Jesus expects and empowers believers to exercise proper judgment, human judgment is at best finite, incomplete and temporal. Corrective discipline in the church is never intended to be a final statement regarding a person's eternal destiny. Such is simply beyond any believer's authority and ability. It does, however, anticipate a final judgement by Christ Himself that will be complete and ultimate.

The following passages of scripture enable us to see how the early church addressed and practiced the discipline they observed in the OT. The applications they made then enable the present day church to also make appropriate applications.

In Hebrews 12:4-11 discipline is presented as a positive means to a far greater end. Motivated by pure and divine love, God corrects His children in the same way a loving parent would discipline their offspring. Such discipline may seem unpleasant and uncomfortable at the time, but it is ultimately for the good of the believer as it shapes character, produces holiness, and enhances fruitfulness.

In your struggle against sin, you have not yet resisted to the point of shedding your blood. And have you completely forgotten this word of encouragement that addresses you as a father addresses his son? It says, "My son, do not make light of the Lord's discipline, and do not lose heart when he rebukes you, because the Lord disciplines the one he loves, and he chastens everyone he accepts as his son."

Endure hardship as discipline; God is treating you as his children. For what children are not disciplined by their father? If you are not disciplined—and everyone undergoes discipline—then you are not legitimate, not true sons and daughters at all. Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of spirits and live! They disciplined us for a little while as they thought best; but God disciplines us for our good, in order that we may share in his holiness. No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it. (Heb 12:4-11)

This understanding of God's parental and loving heart expressed in the context any discipline He would apply is foundational to appropriately understanding the additional references to discipline in the NT. This is seen clearly in Galatians 6:1-8.

Galatians 6 encourages the careful restoration of those who have been caught in a sin. Restoration in the church is to be applied graciously and gently. This Scripture passage also includes two cautions, the first being a caution for those involved in the work of restoration, that they not be tempted. The second caution warns against allowing the continuation of unaddressed sinful behaviour, which inevitably produces a harvest of destruction.

My friends, if anyone is detected in a transgression, you who have received the Spirit should restore such a one in a spirit of gentleness. Take care that you yourselves are not tempted. Bear one another's burdens, and in this way you will fulfill the law of Christ. For if those who are nothing think they are something, they deceive themselves. All must test their own work; then that work, rather than their neighbor's work, will become a cause for pride. For all must carry their own loads.

Those who are taught the word must share in all good things with their teacher.

Do not be deceived; God is not mocked, for you reap whatever you sow. If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit. (Gal 6:1-8 NRSV)

First Corinthians 5 and 2 Corinthians 2 combine to outline a specific disciplinary case study in the early church. These combined texts affirm the expectation of godly discipline in the church, but also the goal of restoration. While the discipline in this case seems harsh, excommunication from the faith community, the preferred outcome reflects the parental and godly desire for full restoration.

In 2 Thessalonians 3:6, 11-15 believers are called to confront the sin of idleness in other believers. A directive is included regarding even associating with those who are not engaged in gainful employment.

In the name of the Lord Jesus Christ, we command you, brothers and sisters, to keep away from every believer who is idle and disruptive and does not live according to the teaching you received from us.

We hear that some among you are idle and disruptive. They are not busy; they are busybodies. Such people we command and urge in the Lord Jesus Christ to settle down and earn the food they eat. And as for you, brothers and sisters, never tire of doing what is good.

Take special note of anyone who does not obey our instruction in this letter. Do not associate with them, in order that they may feel ashamed. Yet do not regard them as an enemy, but warn them as you would a fellow believer. (2 Thess 3:6, 11-15)

In examining NT passages, an expansion on the previous discussion of Jesus related to judging is found in Matthew 18:15-18 (also note Luke 17:3-4). In personally addressed disciplinary issues, Jesus not only acknowledged that individuals are capable of acting sinfully, and therefore require discipline, but He outlined the appropriate steps required to address the offence and provide appropriate correction.

“If your brother or sister sins, go and point out their fault, just between the two of you. If they listen to you, you have won them over. But if they will not listen, take one or two others along, so that ‘every matter may be

established by the testimony of two or three witnesses.’ If they still refuse to listen, tell it to the church; and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector.

“Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

Jesus taught, however, that sin was significantly more than merely outward behaviour, also warning of the danger and destructiveness of internal heart issues that may be entertained (Matt 5:28). Jesus openly corrected His disciples when they exhibited improper attitudes, pointedly rebuked the error of religious leaders, and confronted the self-serving money exchangers in the temple. Jesus sought to bring correction to both inner heart attitudes and outward behaviours.

Throughout the Epistles, the writers addressed and corrected various issues, from erroneous theological teachers in Jude and Peter to transgressors in Corinthians. Paul specifically chided the Corinthian church for allowing immorality to continue without the application of appropriate discipline (1 Cor 5:1-5). In encouraging discipline and judgment, Paul noted that at some point in history Christian believers will “judge the world.” They will even judge angels (1 Cor 6:1-8). There are situations now in which godly judgment and correction is required within the church and by the church where we should not rely on the judicial processes available in society. It is implied that every member of a church has agreed to be in submission to godly discipline exercised by that faith community.

The passages reviewed enable important insight into how the early church understood discipline and a clear window into how it was applied in their

contexts. These provide a reliable foundation for disciplinary applications in the present church.

PAOC: Theological Foundations

Key doctrinal and theological statements related to ecclesiastical discipline are normally found in the statement of faith and policies of the ecclesiastical organization. PAOC's statement of faith is included in its Constitution (GCB 2018, 4). Two references from the statement of faith have primary application to this thesis. First, The PAOC's doctrine of humanity identifies that all humans are created in the image of God, yet are born with both a sinful nature and a free will.

5.4 HUMANITY Humans were originally created in the image and likeness of God. They fell through sin and, as a consequence, incurred both spiritual and physical death. Spiritual death and the depravity of human nature have been transmitted to the entire human race with the exception of the Man Christ Jesus. (GCB 2018, 4)

Consequently, individuals inevitably make personal decisions that are outside of God's revealed purpose for humanity. As a result of faith in Christ, a person becomes a new creation. As a new creation, the believer receives the Holy Spirit who enables them to experience of spiritual life and produce spiritual fruit. The Holy Spirit enables the person to imitate of the life of Jesus Christ and is the basis of a life of progressive sanctification and holiness expected for all believers, but especially for Christian leaders. As stated in the PAOC's statement of faith,

Sanctification is dedication to God and separation from evil. In experience it is both instantaneous and progressive. It is produced in the life of the believer by the appropriation of the power of Christ's blood and risen life through the person of the Holy Spirit; He draws the believer's attention to Christ, teaches them through the Word and produces the character of

Christ within them. Believers who sin must repent and seek forgiveness through faith in the cleansing blood of Jesus Christ. (GCB 2018, 4)

Even though a person may have experienced regeneration and understands the demands of a lifestyle of honour and holiness, they may make unholy decisions leading to engaging in dishonorable behaviour that requires appropriate disciplinary action. A biblical disciplinary process will involve confession, repentance, forgiveness and restoration.

Discipline in the PAOC is not understood to be punitive, but rather redemptive. Its goal is to not only enable the individual to continue in their calling, but to do so with enhanced Christlikeness as evidenced by increased humility, wisdom and respect for others.

The GCB states, “Discipline is an application of scriptural principles that guide conduct and lifestyle” (GCB 2018, 41). The previous biblical texts provide a foundation for this statement. They recognize the reality of human imperfection and acknowledge that, at times, individuals may make choices that require disciplinary action. They also acknowledge that Christian care of another includes addressing a failure, bringing them to an awareness of their sin and need for restoration.

While church discipline is relevant and applicable to all Christian, the focus of this project and thesis is on credentialed Pentecostal clergy who are expected to be models of the Christian life, with “clear evidence of... discipline and maturity in personal life” (Pentecostal Assemblies of Canada 2018, 10.2.6.1.2) and to adhere to the *Ministerial Code of Ethics for Credential Holders*

of The Pentecostal Assemblies of Canada (Pentecostal Assemblies of Canada 2019). The PAOC issues credentials in four categories: Ordained, Licensed Minister, Recognition of Ministry, and Ministry Related (Pentecostal Assemblies of Canada 2018, By-Law 10). Employees of the denomination are also expected to maintain the code of ethics. The denomination per se only has authority with regard to credentialed ministers and denominational employee.

Biblical Purposes of Discipline

In summary, reflecting on the various references to discipline in Scripture, the following points assist us to address the question, “Why does the church require discipline?”

First, it provides gracious correction and encouragement to a disobedient believer. As God’s loving care is occasionally expressed through corrective discipline as stated in Hebrews 12, so genuine Christian love is, on occasion, expressed through restorative discipline. Being aware of the damaging effects of sin and disobedience in one’s life and one’s relationships, a genuinely Christian community is compelled to not allow such behavior to continue unaddressed. This is one way that believers make every effort to “carry one another’s burdens” (Gal 6:2). It is understood that once confession of sin is received, additional time is required to restore the relational trust that has been diminished, or even broken, as a result of selfish choices made.

Second, it ensures that fellow believers understand both the blessing of obeying God’s standards and the burden of disobedience. Jesus stated that

discipline might lead to open confession of sin or disclosure in the church (Matt 18:17). Paul encouraged Timothy to publicly rebuke a wayward leader (1 Tim 5:20). While this may result in temporary shame for a disobedient individual, it also openly informs others of the standard of righteousness expected within the faith community.

Thirdly, it ensures the spiritual health and well-being of the faith community. Unaddressed sin has a detrimental effect on the entire community, as Paul warned of in 1 Corinthians 5:6.

It also enhances the public witness of the faith community. A primary purpose of the church is to declare and demonstrate that God's kingdom has been established on earth through the sacrificial work of Jesus. When the church is seen as conforming to the world and not demonstrating the values of Christ's kingdom, it loses both its attractiveness and effectiveness in witness. Further, the joyful obedience of a believer creates constructive curiosity in an unbeliever, as noted in Matthew 5:16; John 13:34-35; 1 Corinthians 5:1 and 1 Peter 2:12.

The most compelling reason to faithfully administer church discipline is that it glorifies God and maintains the honour of Jesus, the name we bear. Created in the image of God, then redeemed by Jesus the Son and empowered by God's Spirit, we now live to bring glory to God by reflecting Jesus' nature and character.

Finally, the church must discipline those who go astray to illustrate that temporal and human judgment is a gracious precursor of the final judgment that God Himself will conduct at the end of time. According to Revelation 20:11-15, and as identified in the Apostles' Creed, Christ's personal judgment of "the quick

and the dead" will occur. For this reason, 1 Corinthians 11:31-32 encourages believers to personally engage in self-examination: "But if we judged ourselves, we would not come under judgment. When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world." Kimble notes that the final judgement is not in relation to one's salvation but rather in relation to their behavior. "When surveying the passages detailing the final judgement, it should be noted that individuals are judged according to what they have done (e.g., Matt 25:31-46; 2 Cor 5:10; Rev 20:13). As such, to be completely accurate to Pauline language we are justified by faith and judged according to works" (Kimble 2013, 9).

To conclude, judgment for disciplinary reasons in the church is designed to be corrective, not vindictive. It is also to be just and fair, avoiding partiality. It is temporal, not eternal. It is redemptive and restorative, not dismissive. It is specifically designed by God to redirect the errant soul back to the true life that is available only in Christ.

Summary

This chapter outlined a biblical and theological rationale for the PAOC to engage in the discipline of a credential holder. This rationale is founded on the PAOC's understanding of Scripture as the supreme and sufficient authority in all matters of faith and practice. It also described the methodology by which the Scriptures are correctly interpreted and appropriately applied.

Old Testament antecedents for discipline were reviewed, noting both the template provided in the garden of Eden and the application in both the individual and communal lives of the children of Israel. New Testament applications were reviewed, identifying principles that apply to the PAOC's practice of discipline. Theological statements related to discipline in PAOC's SOFET were reviewed. Finally, six scriptural purposes for discipline were outlined.

CHAPTER THREE:
PRECEDENT SOCIAL SCIENCE
LITERATURE AND CASES

Chapter Three of this thesis examines the literature and cases relating to appropriate discipline and disciplinary procedures in Canadian society at large. It addresses discipline in a particular professional community and three other religious communities. Examining this literature is important for at least three reasons. First is that it illustrates that discipline in the PAOC is not something that is unique to the PAOC. It is practiced, and even expected, in a wide variety of societies, communities and organizations. Second, examining this literature enables comparison of PAOC's processes with other organizations. By comparing with others, the PAOC may observe ways to improve its processes. Third, it provides language and concepts, especially legal and disciplinary, which contributes to the final product, the *Manual to Assist the Process of Credential Discipline in the Pentecostal Assemblies of Canada* (Appendix E).

Discipline in Canadian Society

In the broader context of any society, the appropriate discipline of society members is required to ensure ongoing security and well-being for all. In the PAOC this would have biblical foundations and be viewed as the practical

outworking of the requirement for all citizens to be subject to the laws of their nation:

Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. Consequently, whoever rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and you will be commended. For the one in authority is God's servant for your good. But if you do wrong, be afraid, for rulers do not bear the sword for no reason. They are God's servants, agents of wrath to bring punishment on the wrongdoer. Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also as a matter of conscience.

This is also why you pay taxes, for the authorities are God's servants, who give their full time to governing. Give to everyone what you owe them: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor. (Rom 13:1-7)

In Canada, it is understood that the Department of Justice is the primary agency to ensure the fulfillment of this responsibility. The rule of law, freedom under the law, democratic principles, and respect for others form the foundations of Canada's legal heritage.

According to the World Justice Project the four key principles included in the rule of law are as follows:

1. The government and its officials and agents, as well as individuals and private entities, are accountable under law.
2. Laws are clear, publicized, stable and just; are applied evenly and protect fundamental rights, including the security of persons and property.
3. The process by which the laws are enacted, administered and enforced is accessible, fair and efficient.
4. Justice is delivered in a timely fashion by competent, ethical and independent representatives and neutrals who are of sufficient number, have adequate resources, and reflect the makeup of the communities they serve. (World Justice Project 2019)

Curt T. Griffiths, author of *Canadian Criminal Justice: A Primer*, concludes, “The essence of the rule of law is that no person is above the law; all persons are bound by the law and are entitled to protections by the law and the law should be observed and enforced equally” (Griffiths 2011, 7). There is value in reviewing these four key principles in terms of how they relate to and inform the disciplinary procedures of the PAOC.

Reflecting on the first principle, all credential holders in the PAOC are required to agree to abide by the lifestyle standards of the GCB and honour the Ministers Code of Ethics (MCOE.) This agreement is required, in writing, during the process of granting an initial credential and is affirmed annually, in writing, at the time of credential renewal. The requirement to affirm agreement applies equally to every credential holder in the PAOC regardless of ministry role or position in the organization. That stated, not all ministry and employment opportunities in the PAOC require a ministerial credential. A credential is required for the following individuals: the senior pastor of a local church, global and Mission Canada workers, and any individuals serving in a leadership role in a district or national office as defined by the district or general constitutions.

In terms of the second principle, the PAOC’s GCB and MCOE are available to the public for review on the PAOC website. These documents can be easily downloaded if desired. Credential holders may also access these documents via the website of their respective district. In addition, a printed copy is available to credential holders upon request. However, because the disciplinary process is managed by individual districts, it is not possible to verify the consistency with

which the GCB is being applied. Anecdotal conversations indicate there is general consistency throughout the PAOC but there may be value in exploring how the PAOC can strengthen and confirm the consistent application of its by-laws.

The third principle requires that the process by which the laws are enacted, administered and enforced is accessible, fair and efficient. This was identified as an area requiring attention in the PAOC and, consequently, a primary reason behind the development of the disciplinary manual. The manual enables enhanced accessibility to the disciplinary process of the PAOC.

The final principle requires that the process is delivered in a timely manner by competent and unbiased individuals who are provided adequate resources. They are also to reflect the diversity of the communities they serve. In relation to the PAOC, this is more easily accomplished in districts that have access to a greater number of credential holders. Given the total number of people involved in a disciplinary process, this can be a challenge for smaller districts. The challenge, however, can be mitigated by smaller districts requesting assistance from other districts.

In addition to the four principles that define the rule of law, Canadian law also affirms that the principles of natural justice will be adhered to throughout the legal process.

The principles of natural justice exist as a safeguard for individuals in their interactions with authorities. These principles stipulate that whenever an individual's rights, privileges or interests are at stake, there is a duty to act in a procedurally fair manner. The principles of natural justice are concerned with the general manner in which a decision is arrived at. Consequently, procedural fairness is not ultimately concerned with the correctness of a decision. Rather, principles of natural justice assist in

ensuring that the individuals involved in reaching a verdict followed the proper procedure. The principles of natural justice and procedural fairness are based on the theory that the substance of a decision is more likely to be fair if the procedure through which that decision was made has been just. (Government of Canada 2019, “Citizenship”)

While the principles of natural justice embody several important rules of procedural fairness, Immigration, Refugees and Citizenship Canada has outlined the 12 most common rules. The outline provided by Immigration, Refugees and Citizenship Canada is utilized because of the clarity of language employed. This clarity enables new Canadians to understand how natural justice is applied in Canada. Also, the PAOC is a culturally diverse community with many credential holders having a mother language other than Canada’s two official languages. The 12 most common rules are listed below in *italics* but have been modified to reflect the language and process of the PAOC’s GCB. In addition, comments are included regarding the PAOC’s current alignment with the rules. (Immigration, Refugees and Citizenship Canada 2019)

1. Notice: Individuals must be given adequate notice of the nature of proceedings and any issue to be decided.

In the PAOC, individuals are duly informed of the timing and purpose of any meetings. This occurs via email correspondence before and during an investigation. However, once a disciplinary process has advanced to the establishment of specific charges, the respondent is informed in writing and the letter is delivered either by hand or by registered mail.

2. Disclosure: All evidence to be used against a respondent must be disclosed.

During the course of the investigation, the respondent is provided a copy of the written and signed allegation. This document commonly includes evidential information available at the outset of the investigation. If additional evidence is gathered during the investigation, it is presented at the time of the disciplinary hearing, enabling a respondent opportunity to respond by asking questions and making statements. See #4.

3. *Opportunity to present one's case: A respondent must be provided with an opportunity to present whatever evidence they wish to be considered.*

The agenda of a hearing committee specifically includes opportunity for the respondent to present any information they choose to.

4. *Opportunity to respond: When the decision maker is in possession of evidence not presented by the respondent, they must allow the respondent an opportunity to know and respond to that evidence.*

The agenda of a hearing committee specifically includes opportunity for the respondent to hear all evidence presented. They are then provided opportunity to respond with any information they choose to.

5. *Duty to consider all of the evidence: Decision makers are required to consider all of the relevant evidence and information pertaining to a specific case.*

When determining a verdict, the hearing committee is required to consider all information provided during the hearing.

6. *Right to counsel: In some cases, fairness will dictate that the respondent be granted the right to counsel.*

The PAOC is presently not in alignment with this principle. However, ecclesiastical disciplinary processes are established as a result of decisions determined by a group authorized to make the decisions. In the case of the PAOC,

the General Conference makes decisions relative to disciplinary process. Violations that would be illegal in nature would be referred to the appropriate civil authorities. While the GCB makes provision for complainants and respondents to be accompanied by a support person at the hearing, By-Law 10.6.11.3 currently states “Legal counsel shall not be present at the disciplinary hearing.”

There is a reference to the principles of natural justice that encourages adherence during the investigation process. The GCB, however, does not claim complete adherence to each principle. Credential holders annually acknowledge their willingness to abide by the GCB at the time of credential renewal by answering the following: “I agree to abide by the provisions of the current version of the *General Constitution and By-Laws* (Yes/No).”

7. *Right to an interpreter: In some cases, fairness will dictate that the applicant be granted the right to an interpreter. This is in connection with a respondent’s right to be heard.*

The PAOC is a culturally diverse fellowship and multiple languages are utilized by the 3,720 credential holders. While nothing is specifically stated in the GCB regarding this, a hearing committee would have the prerogative to involve an interpreter if required.

8. *Legitimate expectation. Where a respondent has been assured that a particular procedure will be followed, the individual is entitled to that procedure.*

Participating individuals are informed of the purpose and agenda in advance of the meeting.

9. *Right to impartial decision makers and freedom from bias. Procedural fairness is violated when a decision maker is biased or their conduct or statements raise a reasonable apprehension of bias.*

A respondent has the right to a fair and impartial hearing conducted by fair and impartial decision makers. Decision makers must not allow personal beliefs or interests to influence their decisions.

The following are examples of situations that may show bias:

- *commenting on a question before the hearing;*
- *prior involvement in the case;*
- *a relationship between decision makers and one of the parties;*
- *marked hostility toward one of the parties;*
- *possibility of financial benefit from the outcome of the proceedings.*

Given the size of the PAOC the fact that it is a relational community, it is difficult to involve individuals in a disciplinary hearing who would not, to some degree, be in relationship with either the complainant or respondent, especially a respondent. That stated, immediate relatives and individuals who are directly connected in ministry are precluded from serving as investigators or on a hearing committee. In advance of being invited to serve as an investigator or on a hearing committee, individuals are provided the opportunity to declare conflict of interest or identify how that may be biased.

10. *Independence of Hearing Committee and requirement that only the persons who hear the case must decide.*

The decision makers must be independent. Institutional independence requires that the persons entrusted with making a decision have sufficient decision-making independence for there to be a perception of independence and impartiality.

There is a general requirement that the persons who hear the case are the only persons that should make a final determination on the case.

The GCB identifies the District Executive or International Missions OPS Committees as the Hearing Committee. It has authority to determine a verdict.

Individuals who may have been involved in the case or are directly related to either the complainant or respondent are precluded from participation.

11. Delay. The premise is that unreasonable delay may cause prejudice toward the applicant and may therefore breach procedural fairness.

The GCB establishes the time frame in which a disciplinary hearing must be held.

12. Right to Reasons and Right of Appeal. The right to reasons exists particularly where the respondent has a right to make an appeal on a case and needs to know the reasons for the decision in order to properly prepare for the appeal or judicial review. The reasons must be sufficiently clear, precise and intelligible to enable the individual to understand the basis of the hearing committee's decision.

When a respondent is informed of a verdict of guilt by a disciplinary hearing, they are simultaneously informed of the provision of and process for a constitutional appeal.

There is an additional element in Canadian law that also requires mention and discussion. Underlying all the various principles noted earlier, the Canadian judicial system is founded on the presumption of innocence in criminal matters, meaning everyone is innocent until proven guilty (Government of Canada 2018). An assumption of the innocence of a respondent credential holder is generally understood in The PAOC, but is not specifically stated in the GCB. Consequently, this would be a possible amendment to the GCB for consideration by a future General Conference.

In conclusion, the Department of Justice, serving the Government of Canada and Canadian citizens, ensures that the Canadian justice system is fair, accessible and efficient. Encouraging respect for the rule of law, it provides a basis for private and public security and safety.

Discipline in Professional Communities

Professional communities may be empowered either by legal mandate or by their stated governance documents to hold their members accountable. This is necessary in order to fulfill the objectives of the organization, to maintain its stated standards, and to protect the public interest. This would be true for various professional communities including those engaged in public education, individuals involved in health services, and paralegals and lawyers providing legal services to the public. The disciplinary process of the Law Society of Ontario (LSO) was selected as the professional community to review. It was selected to illustrate that even those who are trained to legally represent others in Canada's justice system are subject to a prescribed code of conduct that they have agreed to honour.

The LSO provides the following as a background to its role in society.

Created by an act of the Legislative Assembly in 1797, the LSO governs Ontario's lawyers and paralegals in the public interest by ensuring that the people of Ontario are served by lawyers and paralegals who meet high standards of learning, competence and professional conduct. The LSO has a duty to protect the public interest, to maintain and advance the cause of justice and the rule of law, to facilitate access to justice for the people of Ontario, and to act in a timely, open and efficient manner.

The LSO regulates, licenses and disciplines Ontario's more than 50,000 lawyers and over 8,000 licensed paralegals pursuant to the *Law Society Act* and the Law Society's rules, regulations and guidelines. (Law Society of Ontario 2019)

The disciplinary process for members of the LSO is available to the public on its website under the heading "The Complaints Process". (<https://lso.ca/protecting-the-public/complaints/complaints-process>).

As an initial observation, it is noted that the information provided is clear and can be easily understood by the general readership of Canada. It avoids the use of technical and legal vocabulary.

Assurance is provided to the reader that every complaint will be properly considered, although not all may require action. Complainants are encouraged to resolve issues prior to registering a formal complaint that would require a formal investigation. A “complaint form” formalizes an alleged breach of conduct in several areas including: “\

ethics or honesty; communications (including failure to reply to communications or to report on a transaction); delay; misleading, rude and discriminatory behaviour; or failure to account for, or the improper handling of, money. (Law Society of Ontario 2019b)

This form, required prior to any subsequent action by the LSO, would parallel the written and signed allegation which is required by the PAOC to initiate a formal investigation.

Once a complaint is verified by LSO’s Intake and Resolutions department, and there are no other means of resolution available, the LSO may conduct an investigation.

There are two primary areas identified as worthy of investigation, first professional misconduct or conduct unbecoming a lawyer or paralegal and second, lacking the capacity to meet obligations as a lawyer or paralegal. As a professional organization, competence is highly valued, along with personal and professional conduct.

Depending on the information and evidence provided to support the complaint, one of three options is determined by the Intake and Resolutions department. [They] may close the file due to lack of evidence, defer investigation for other reasons (for example, if the allegations are the subject of concurrent criminal, civil or other regulatory proceedings), or refer the matter to Investigation Services to conduct further investigation

as directed by section 49.3(2) or (4) of the Law Society Act. (Law Society 2019b)

Once Investigation Services has concluded a complete assessment of the complaint, several possible outcomes are identified. If the evidence against an LSO member does not warrant further regulatory proceedings, the file will be closed with the complainant and member duly informed by letter. The letter will include the reasons for closing the file. Complainants who are not satisfied with the result may request the Complaints Resolution Commissioner to review the decision to close the file. The respondent member does not participate in this review.

On the other hand, if there is sufficient evidence to proceed, the matter is forwarded to the Hearing Division for further processing and resolution according to Section 49 of the Law Society Act. In reviewing this section, a couple of items are notable. First, it is a comprehensive process, addressing a variety of ethical situations that may arise in the legal profession. Further, it provides significant authority to those empowered by the Hearing Division to secure the files, (paper or electronic), needed to gather any information related to the complaint (49.10), even to the extent of seizing documents or data that may be considered privileged or confidential (49.10.10).

Section 49 also includes regulations for the actual hearing and outlines potential outcomes. Should the outcome be a verdict of guilt, the respondent is provided an opportunity to appeal, and their request for appeal is directed to and addressed by the Appeals Division.

There is a distinct parallel between the LSO and the PAOC in that the three primary areas of engagement in a disciplinary process are identifiable in both: an investigation process, the hearing process, and the provision for an appeal.

Discipline in Other Ecclesiastical Organizations

As noted in Chapter 2, Protestant reformers named three “marks by which the true church is known”: the preaching of the pure doctrine of the gospel, the pure administration of the sacraments, and the exercise of church discipline to correct faults (Belgic Confession 1561). There is value in reviewing how other ecclesiastical fellowships conduct disciplinary procedures, with the goal of strengthening and clarifying the procedures of the PAOC. Three fellowships were selected: the Anglican Church of Canada (ACC) - the Diocese of Toronto (ADT), the Christian and Missionary Alliance (C&MA), and the Jehovah’s Witnesses. These three were selected for two reasons. First, they represent different forms of ecclesiastical governance. Second, they represent varied approaches to ecclesial discipline.

Anglican Church of Canada, Diocese of Toronto

The ADT is a geographical district within the larger organizational structure of the ACC and is therefore governed by the canons which have been approved by the General Synod. The General Synod of the ACC is its chief governing and legislative body and the sole Canadian representative of the Anglican Communion worldwide.

Canon XVIII of the General Synod addresses disciplinary matters in six main sections entitled: I. Episcopal Jurisdiction; II. Court Jurisdiction; III. Ecclesiastical Offenses; IV. Penalties for Ecclesiastical Offenses; V. Principles and General Procedures to be Observed in Discipline Proceedings in the ACC; and VI. Rights of Appeal in Disciplinary Proceedings. (Anglican Church of Canada 2016, Canon XVII: Discipline).

In addition, the Synod of the Diocese of Ontario adopted Canon 19, Discipline which provides direction to disciplinary processes within the ecclesiastical provincial jurisdiction of Ontario. It builds on the foundation of Canon XVIII of the General Synod and is very similar in content to Canon 22 of the ADT. Differences would include references to jurisdictional authorities and some administrative processes (Anglican Diocese of Ontario 2018, Canon 19: Discipline).

The following is an outline of the content included in Canon 22 of the ADT. There are 16 paragraphs under 13 sections including: 1. Interpretation; 2-3 Jurisdiction of the Bishop; 4. Those Subject to Discipline; 5. Ecclesiastical Offenses; 6. The Bishop's Initial Disciplinary Jurisdiction; 7-9. Making a Complaint; 10. Inhibition; 11. Investigation of Complaint; 12. Imposition of Discipline; 13. Submission to Diocesan Court of Arbitration (DCA); 14. Procedure before DCA; 15. Complaint against a Bishop; 16. Appeal (Anglican Diocese of Ontario 2018, Canon 19: Discipline).

Of particular interest to this project is the detailed outline included under the Anglican Church of Canada, General Synod, related to natural justice.

Fundamental Principles of Natural Justice

a) All trials of persons charged with offenses under this Canon shall be conducted according to the principles of natural justice.

b) Without limiting the generality of the foregoing section, all persons tried for offenses under this Canon are entitled to be:

i) given full and complete written notice of the charge against them and the particulars of the charge,

ii) presumed innocent until the commission of the offense by them is proved beyond a reasonable doubt,

iii) heard in their own defense,

iv) represented in their defense by counsel of their own choice,

v) present, accompanied by their counsel, when any evidence or argument concerning the allegations against them is received by the bishop, metropolitan or court inquiring into the charges,

vi) given opportunity to cross-examine, or have their counsel cross-examine under oath, witnesses who have given evidence against them,

vii) tried by persons who are not biased against them, and

viii) tried within a reasonable time.

c) No person tried for an offense under this Canon is required to give evidence in the proceedings.

d) Disciplinary proceedings arising out of the alleged commission of an offense under this Canon shall be commenced within:

i) 12 months from date of the alleged offense in the case of offenses under section 7 i), iii), vii), and viii), and

ii) 12 months from the time when the facts giving rise to the charge became publicly known in the case of an offense under section 7 ii).

e) No proceedings shall be taken in respect of an alleged offense under section 7 v) or vi) unless six months' notice of intent to take proceedings have been given to the bishop, priest or deacon against whom it is intended proceedings will be taken.

f) Disciplinary proceedings arising out of the alleged commission of an offense under section 7 v) or vi) shall be commenced within 12 months of the date of the notice of intent given, pursuant to section 14 e).

g) All persons found to have committed an offense under this Canon are entitled to have the penalty imposed against them within 30 days of the determination that they committed an offense, subject to a stay of the imposition of a penalty in the event of an appeal.

h) No person who has been acquitted of an offense under this Canon may be tried for the same offense a second time.

i) No person who has been found guilty of and punished for an offense under this Canon may be tried or punished for the same offense again.

(Anglican Church of Canada 2016, Canon XVIII:V:14)

In addition to Canon XVIII of the General Synod, Canon 19 of the Provincial Synod and Canon 22 of the ADT, the ADT has adopted a Sexual Misconduct Policy. This document, first approved by the Diocesan Executive Committee in 1992, has undergone several revisions, with the latest revision in June 2014. Recognizing the authority structure and disciplinary processes established in Canon XVIII of the General Synod and Canon 22 of the ADT, this policy provides additional clarity regarding how the ADT understands and addresses issues related to the complex area of human sexuality. As such, it would be a significant expansion of the generally stated cause of “immorality” that is included in Canon XVIII of the General Synod, III. Ecclesiastical Offenses.

The policy has three sections: Policy on Sexual Misconduct, Procedures and Appendices. Section 1, Policy, provides a valuable foundation for the rest of the document as it includes a theological statement regarding human sexuality and relationships, principles that guide the ADT, definitions and prevention. Two areas are of particular interest to the PAOC; namely, prevention and definitions.

With regard to prevention, there is value for any ecclesiastical organization to proactively implement similar measures with the goal of encouraging and maintaining moral purity. The document evidences intentionality by the ADT as it requires all existing clergy, new clergy, and employees to agree, in writing, to comply with the policy (Policy, 1.4, Prevention, 4,5). All volunteers are also required to agree to comply, but it is not stated that they must do so in writing (Policy 1.4, Prevention, 6). Point 8 states that training for clergy, diocesan and parish employees and volunteers normally takes place at the beginning of

their term in office or at least within the first six months of their appointment. A repeat of the training is required every three years thereafter.

While an emphasis on prevention is of value to any ecclesiastical organization, this may be of greater importance to the ACC and the ADT as a result of their episcopal form of ecclesiastical governance. In this form of governance, all individuals serving in the church are constitutionally linked to the oversight of the bishop. This is established in Canon XVIII which states,

It is hereby acknowledged that the bishop of a diocese of The Anglican Church of Canada has by virtue of the office of bishop, ecclesiastical jurisdiction, authority and power of discipline over bishops, priests, deacons and lay members of The Anglican Church of Canada within the diocese or otherwise under the jurisdiction of the bishop. (Anglican Church of Canada 2018, Canon XVIII: Discipline, I: Episcopal Jurisdiction, 1 a)

As such, the ACC, through its bishops, has considerable authority and, therefore, extensive responsibility relative to the oversight of numerous individuals, including lay members. Such direct authority and responsibility would also increase exposure to issues related to vicarious liability and would constitute a possible reason for the proactive approach to education regarding values and expectations and the ongoing training requirement for all involved in ACC ministry.

While the ACC is governed by a different structure than the PAOC, the information gleaned from the research is valuable to the PAOC for two reasons. First, the approach of the ACC to natural justice is comprehensive and provides a model for the PAOC in the event it chooses to fully implement the principles of natural justice. Second, the extensive work completed by the ACC on its Sexual

Misconduct Policy provides an example of how the PAOC can strengthen its documents regarding sexual misconduct.

Christian and Missionary Alliance

A second ecclesiastical organization reviewed is the C&MA. This organization was selected because it represents a different form of ecclesiastical governance from the ACC but is very similar to the governance model adopted by the PAOC.

The C&MA in Canada was founded in the 1880s. Currently there are approximately 440 local churches across Canada seeking to be “Christ-Centred, Spirit-empowered and mission-focused.” (The Christian and Missionary Alliance in Canada, “Who We Are,” <https://www.cmacan.org/who-we-are>, accessed January 4, 2019)

Similar to the PAOC, C&MA churches are self-governing. However, in distinction from the PAOC, the appointment of all individuals serving in pastoral leadership in the local church is a collaborative process between the denomination and the local church. As well, the C&MA differs from the PAOC in that all individuals employed by a local church for ministry purposes are required to hold a valid C&MA ministerial license. Consequently, the C&MA assumes responsibility to provide oversight over all licensed workers.

All full- or part-time paid local church ministry staff and fully- or partially-funded international workers are required to be licensed by The Christian and Missionary Alliance in Canada (C&MA). In special circumstances self-funded workers may be issued the appropriate license. (The Christian and Missionary Alliance 2019, 42)

The authority to issue a ministerial license in the C&MA is delegated to either a district superintendent for people serving in their geographical region or the denomination's president for people serving in specific national or international ministries.

Authority to issue licenses on behalf of The Christian and Missionary Alliance in Canada shall be vested in the district superintendent for personnel ministering within the district and the president for those who are international workers and who minister at Ambrose University, ETEQ or the National Ministry Centre.

Each license holder is ultimately accountable to the authority that issues the license. (The Christian and Missionary Alliance 2019, 42)

This is another area of difference from the PAOC. In the PAOC, districts and the International Missions department are empowered to recruit, assess and recommend individuals for credentialed ministry in the PAOC, but the granting of the ministerial credential is the responsibility of the International Office via the Credential Committee.

There are benefits to both system employed. The more regionally oriented C&MA system may allow greater flexibility and efficiency in facilitating licencing. Maintaining licencing as a national function may provide greater consistency in providing credentials and enable better communication between the international office and the credential holder. In terms of where disciplinary issues are addressed, both the C&MA and the PAOC care for this through district leadership. The stated value and purpose of discipline in the C&MA is also very similar to what is understood in the PAOC.

Discipline is an exercise of Scriptural authority for which the Church is responsible. The Christian and Missionary Alliance in Canada (C&MA) believes the Scriptures establish standards of conduct and belief by which

individuals serving Christ through licensed ministry within the C&MA must live. The goals of discipline are to honour God; to protect the purity of the Church; to guard other Christians from being tempted, misled, divided, or otherwise harmed; and to bring fallen Christians to repentance. Discipline is administered to achieve restoration, while also providing for the spiritual welfare of the local church. Discipline is to be corrective and redemptive. It is to be exercised with mercy, grace, and forgiveness; however, restoration to fellowship with Christ and His Church does not necessarily result in a reinstatement of credentials for licensed ministry with the C&MA. (The Christian and Missionary Alliance 2019, 52)

In terms of disciplinary procedures, the C&MA and the PAOC employ similar protocols in terms of investigation, the hearing, and the provision of an appeal. A point of divergence, however, is noted in terms of which body is authorized to approve and amend disciplinary policy and procedures. C&MA's Board of Directors is empowered to care for this (C&MA Manual 2019, 63). In the PAOC, this is currently in the purview of the General Conference, as amendments to the GCB require two-thirds majority approval of the General Conference.

There would be benefit in the PAOC's exploring the removal of disciplinary processes from its GCB. While general statements regarding the value and purpose of discipline would remain in the GCB, a policy statement approved by the General Executive would enable greater flexibility and efficiency in amending the policy and eliminate the need to discuss and debate amendments related to disciplinary process by a General Conference. Because this would be a function of the General Executive, national standards and policies would be consistently applied in each district and the International Missions Department.

Jehovah's Witnesses

Of significant interest to this thesis related is the May 31, 2018, ruling of the Supreme Court of Canada on a case involving the Jehovah's Witnesses (JW) (Lexum 2018). In its judgement, the Supreme Court of Canada supported the decision of a local JW congregation to discipline of a member according to its stated processes. The ruling at the level of the highest court in Canada provides significant support for all ecclesiastical discipline when certain conditions are met.

The JW are widely known as a restorationist Christian denomination. They hold non-Trinitarian and millenarian beliefs which distance them from mainstream Christianity. Reporting a global membership of approximately 8.6 million adherents, Canadians represent approximately 120,000 of this number. There are a reported 1,402 congregations across Canada.

JW are organized hierarchically and directed by its Governing Body, "a group of male elders located in Warwick, New York, which establishes all doctrines based on its interpretations of the Bible" (Jehovah's Witnesses 2019).

All leadership positions in the JW are served by men and established by a hierarchical appointment process where the various levels appoint those immediately beneath them. This begins with the Governing Body and ends with the appointment of unpaid elders in local congregations.

Elders maintain general responsibility for congregational governance which involves setting meeting times, selecting speakers and conducting meetings, directing the work of public teaching, and creating judicial committees

to investigate and decide disciplinary action for cases involving sexual misconduct or doctrinal breaches (Gallagher and Ashcraft 2006, 69).

Disciplinary action addressing the inappropriate behaviour of a member is outlined in the *Organized to Do Jehovah's Will* handbook (2015). If the offence is not a major issue, members are encouraged to seek resolution following the model of Matthew 18:15-20. If, however, the issue remains unresolved, is more serious in nature, or has the potential of affecting the unity of the congregation, the matter is to be brought to the elders for resolution.

Regardless of the manner in which the elders first hear reports of serious wrongdoing on the part of a baptized member of the congregation, an initial investigation will be made by two elders. If it is established that there is substance to the report and that evidence is available showing that a serious sin has been committed, the body of elders will assign a judicial committee of at least three elders to handle the matter. (Jehovah's Witnesses 2015, 138-39)

Elders are authorized by the community to hear the facts of the case, consider resolution or disciplinary options, and provide a ruling. Members are required to respect and adhere to the decision of the elders.

There is, however, an appeal process available should a member disagree with the decision of the elders judicial committee.

Upon informing the wrongdoer of the decision, the judicial committee should tell him that if he believes that a serious error in judgment has been made and he wishes to appeal the decision, he should do so in writing, clearly stating the reasons for his appeal. Counting from the time he was notified of the committee's decision, he will be given seven days for this. If a written appeal is received, the body of elders will contact the circuit overseer, who will select qualified elders to serve on an appeal committee to rehear the case. They will make every effort to conduct the appeal hearing within one week after the written appeal is received. (Jehovah's Witnesses 2015, 140-141)

Of interest, there is no reference to the appeal being made available as a result of a commitment to the principles of natural justice. Rather, an appeal is offered as a courtesy to ensure that the individual's concerns have been heard. "An appeal is granted as a kindness to the accused and allows him a further hearing of his concerns" (Jehovah's Witnesses 2015, 141).

The handbook does not specifically outline different disciplinary procedures for leaders. It would be assumed that leaders are subject to the same requirements and processes as regular members. There is, however, a pointed warning included in the handbook regarding the possible removal of an individual from leadership.

Just as Jehovah uses holy spirit to appoint a man, Jehovah will use that same holy spirit to remove a man from serving as an overseer if he fails to manifest the fruitage of the spirit and his pattern of life falls short of the Scriptural requirements. (Jehovah's Witnesses 2015, 43)

The process outlined previously appears to have been followed with regard to the corrective discipline of a member of Highwood Congregation of Jehovah's Witnesses in Calgary, AB. A member was found guilty by a judicial committee and duly informed of the decision. The member registered an appeal that was considered by another group of elders, with the decision of the original judicial committee being upheld. The member then chose to engage the Canadian legal system to argue his case. In time, after a series of trials and appeals, the matter escalated to the Supreme Court of Canada (SCC) and was heard on November 2, 2017. The ruling of the SCC provides valuable insight regarding

disciplinary processes for all religious organizations; the SCC's report notes the following relative to the disciplinary proceedings employed by JW.

In addition, sometimes even the procedural rules of a particular religious group may involve the interpretation of religious doctrine. For instance, the *Organized to Do Jehovah's Will* handbook (2005) outlines the procedure to be followed in cases of serious wrongdoing: "After taking the steps outlined at Matthew 18:15, 16, some individual brothers or sisters may report to the elders cases of unresolved serious wrongdoing."

The courts lack the legitimacy and institutional capacity to determine whether the steps outlined in Matthew have been followed. These types of procedural issues are also not justiciable. That being said, courts may still review procedural rules where they are based on a contract between two parties, even where the contract is meant to give effect to doctrinal religious principles. (Lexum 2018, 151, para. 38)

In other words, while religious institutions are required to determine requirements for members and establish disciplinary processes, such requirements and processes are often based on theological positions and scriptural interpretations. Determining the appropriateness of such positions and interpretations exceeds the responsibility of the legal justice system. Consequently, members are free to join a religious organization and are also free to remove themselves from that organization should they, at any point, no longer agree with its doctrines, policies and procedures. The SCC concluded in paragraph 39, "In the end, religious groups are free to determine their own membership and rules; courts will not intervene in such matters save where it is necessary to resolve an underlying legal dispute (Lexum 2018, para. 39).

Summary

The literature and case studies for disciplinary procedures in Canadian society via the Department of Justice, the disciplinary process of the Law Society

of Ontario, and the disciplinary processes of three religious organizations were reviewed. In addition, attention was given to how the process in each organization reviewed in comparison with the process in the PAOC. Examining this literature was important as it illustrated that discipline in the PAOC is not something that is unique to the PAOC. It is practiced, and even expected, in a wide variety of societies, communities and organizations. Also, examining this literature enabled comparison of PAOC's processes with other organizations. The review enabled reflection on potential changes to clarify and strengthen the PAOC's processes.

**CHAPTER FOUR:
PROJECT, METHODOLOGY AND
METHODS**

This chapter provides a synopsis of the project and outlines the development of a manual created to assist participants in the disciplinary process of the PAOC. The assistance provided is a clear explanation of how the disciplinary process in the PAOC related to each participant. A detailed description of how the manual was initially developed and reviewed by two panels of experts. It was then evaluated by practitioners. The chapter includes how feedback was collected and analyzed. This chapter also describes how the methodologies of action research (AR) and curriculum design (CD) facilitated the development of the manual. Finally, I discuss ethical considerations related to the project.

Field

The project took place primarily within the PAOC, the denomination in which I hold membership and where I currently serve as the General Secretary Treasurer. It began in April of 2016, and the final phase was conducted in December 2018.

Scope

The project engaged about 30 persons, all but two being active members of the PAOC. The two non-PAOC individuals having significant experience in disciplinary procedures within their respective denominations, participated on the first of two panels of experts. Each participant received a written invitation to voluntarily participate and a verbal overview of the project prior to agreeing to participate and signing the Participant Consent Form (Appendix A).

Due to the potential vulnerability of individuals registering a complaint against a PAOC credential holder and the potential vulnerability of a respondent credential holder, neither complainants nor respondents were requested to participate in the project. While they might have offered valuable insight into the process as a result of their personal experience, the project would have required them to revisit events in their past that had emotional, relational and spiritual impact. As well, they would be required to fully understand the personal and relational risk of again reviewing confidential information that had been previously resolved.

Also, the project was limited to the discipline and restoration procedures utilized with respect to credentialed leadership in the PAOC. A similar process exists in PAOC's *Local Church Constitution* for the discipline and restoration of members of a local church. While there would be value in providing a similar manual for individuals responsible for the disciplinary process in a local church, that research was beyond the scope of this project.

As well, the manual does not address individuals who may be employed by various ministries within the PAOC but do not have a ministerial credential. These individuals would be supervised according to the employment or contractual agreement provided with the initial offer of employment. Any disciplinary measures required for these individuals would be determined by provincial employment standards.

Phases and Timetable

Initially, the concept of this project arose during a discussion between the Chairperson of a National Appeal Hearing Committee and me in January 2013. We met prior to a National Appeal Hearing to review the GCB relative to an appeal hearing. We also met to review the documents of the case under appeal, provide some orientation for this individual's role as chair, and develop the agenda of the appeal hearing. During that meeting, it was recognized that a document which provided appropriate orientation for the chair and each member of a National Appeal Hearing Committee would be beneficial. Consequently, an initial document, addressing only an appeal in the disciplinary process, was developed for future use.

Later conversations occurred during the Superintendents Committee meeting, where the eight district superintendents identified specific areas of their constitutional responsibilities where they would appreciate guidance and mentoring. How to properly oversee the constitutional disciplinary process was identified by these individuals as an area of high priority. The superintendents

strongly encouraged my participation in this project, noting that it would not only benefit current superintendents but also numerous others, both present and future.

Phase 1: Initial Research

The first step was to determine the preferred method of developing a manual that could be evaluated by other experts and practitioners. After reviewing options, a decision was taken to use Action Research, incorporating Curriculum Design as the methodology. The thesis proposal was then developed and presented for approval. Project approval was granted on April 11, 2016.

Initial research also included a discussion at the Superintendents Committee meeting on April 30, 2016, where we reviewed previous discussions regarding the value of the project and identified that a manual might be a beneficial option. At that meeting, the superintendents submitted the Participant Consent Form (Appendix A) and completed the Initial Questionnaire (Appendix B).

Phase 2: Initial Draft of the Manual

Prior to writing the initial draft of the manual, decisions were required to determine the overall format of the manual and the content of each chapter. The format was initially informed by the material contained in the GCB outlining the role of specific individuals and committees. However, additional insight was gained from the responses of the district superintendents to question 7 of the Initial Questionnaire. This question reads, “The goal of this project is to provide the PAOC with a manual that will include specific chapters to assist all

individuals involved in the disciplinary process. What individuals do you think would benefit from the manual?” Each of the individuals and groups noted by the superintendents are included in the manual.

Similarly, the superintendents were asked, “What content should be included?” Responses included processes, template letters for participants, timelines, key events, and human rights and legal considerations. Specific guidelines for individuals serving as investigators and a description of how the principles of natural justice impact the PAOC’s disciplinary procedures were also requested.

Natural justice is referenced in By-Law 10.6.6.8 under the responsibilities of investigators. The GCB states, “During the course of an investigation, the investigators shall be careful to observe the principles of natural justice.” Two questions are often asked in the PAOC regarding natural justice. The first is, what does this mean for investigators? The second is, does the reference to natural justice apply only to investigators and, if so, why does it not apply to all aspects of the disciplinary process? To assist in addressing these questions, natural justice was a primary item of research in Chapter 3. As well, the manual included Appendix (D) that explained natural justice to assist investigators in the appropriate fulfilment of their role.

The initial draft manual was created after analyzing the content of the GCB, incorporating the content recommendations of the superintendents and reflecting on the educational objectives of curriculum being developed. The initial draft was then reviewed by my project advisor, Dr. William Griffin, prior to being

reviewed by the first panel of experts. Dr. Griffin acknowledged that the process involving the panels of experts would result in amendments both to the manual and the GCB. He did not offer any specific revisions.

Utilizing of a panel of experts is commonly recognized as a respected methodology when developing curriculum. Borg and Gall note that “The use of experts to make judgments about the worth of an educational program is a time-honoured and widely used method of evaluation” (Borg and Gall 1989, 775). In addition, Elliot Eisner notes that “Using evaluation to revise [the] curriculum is in my view one of the central functions of evaluation” (Eisner 2002, 174). The two different panels recommended various amendments to the manual. I gave consideration to each recommendation to determine if I could unilaterally amend the manual or if the recommendation required referral to an appropriate committee in the PAOC for further review and decision.

Phase 3: First Panel of Experts

Two individuals, both members of other Christian denominations and both with significant experience in the areas of human relations, disciplinary and restoration procedures, and ecclesiastical constitutions, were invited to participate on the first panel of experts. Rev. Canon Dr. Dawn Davis served at the ADT as the Director of Ministry Resources where she oversaw the Sexual Misconduct policy development, training and implementation processes from 1996-2007. She was a certified Human Resources professional with Human Resource Professional Association Ontario from 1999-2009. During that time period she advised

Anglican diocesan leaders in Toronto and across Canada in the development and implementation of their sexual misconduct, safe-church and disciplinary canons, guidelines and policies. She assisted in crafting the Diocese of Toronto and the National Anglican Disciplinary Canon in 2004/5. In response to a need to train all church volunteers, she led a team in the development of a 2.5 hr. policy and cultural awareness training workshop and video resources which has been widely used throughout the country and in various denominations.

Also serving on the first panel of experts was Rev. David Freeman, Vice President of the C&MA in Canada. Rev. Freeman has extensive experience in various aspects of denominational life including ecclesiastical discipline. From 1980-1991, Rev. Freeman served as Assistant to the District Superintendent, Central Canadian District. During this time, he assisted the District Superintendent in the application of the discipline policy to specific disciplinary situations. From 2001-2017, Rev. Freeman served as the Vice President of the C&MA in Canada. In this time period, he consulted with the District Superintendents to amend and eventually rewrite the discipline policy for approval of the Board of Directors of the C&MA in Canada.

A draft of the manual was provided to these individuals on June 8, 2016, one week in advance of the meeting, to allow ample time for review and reflection. A copy of By-Law 10 from the PAOC's GCB was also provided as the context for the manual.

The meeting with the first panel of experts was conducted on June 15, 2016, from 9:00 a.m. until noon. Personal introductions included an overview of

the personal experience of each participant relative to ecclesiastical discipline. A review of the DMin project was then provided. Both participants submitted completed Participant Consent Forms.

A thorough review of the initial draft of the manual was conducted. The following comments and recommendations were provided by the panel members.

1. Include a legal definition of sexual exploitation in By-Law 10.6.2.1.1.2.
2. Include a section on Clergy Abuse of Power in By-Law 10.6.2.1.
3. Develop a Sexual Misconduct Policy for the PAOC. Other denominations would have models to consider.
4. Assess the overall approach provided by the Anglican Church of Canada, Diocese of Toronto. This approach involves four dimensions: the development of policies that establish clarity of expectation, the implementation of required screening as an initial step in prevention, the provision of ongoing education, including seminars at conferences and teaching videos online, and the transparent communication of the vision and expectation of wholeness.
5. Develop a flow chart/timeline to guide PAOC leaders when managing the disciplinary process.
6. Amend language to reflect complainant and respondent and employ neutral language of support for each.
7. Inform both the complainant and respondent that legal counsel may be advisable.
8. Regarding the support allowed for a respondent, the potential liability of not allowing legal advocacy in the process was noted (By-Law 10.6.11.3). Both

members of the panel anecdotally shared that the involvement of legal counsel in the disciplinary processes of their denominations has been helpful. It was noted that a respondent's legal counsel may assist their client in understanding appropriate constitutional process and response.

9. Similar to 8, By-Law 10.6.11.4 and advocacy for the complainant.
10. Due to the significant spiritual responsibility, along with the constitutional and legal complexity of the role, ensuring that the DS/EDIM receive appropriate training and ongoing support would mitigate vicarious liability. Training might include: being a spiritual leader, vision casting, pastoral care, human relations, legal matters, property management, discipline, strategic planning, etc.
11. Develop a policy regarding public and media response in sensitive situations. This involves coaching of the district superintendent, identifying a singular spokesperson, clarifying what information would be appropriately shared in various settings including the public space of the church and congregation or private gatherings.
12. Create resource links to assist all who are affected in disciplinary action.
13. Outline sections of Chapter 3, Role of the District Superintendent or Executive Director of International Missions, in the manual for ease of reference.

Numerous amendments were made to the manual as a result of the advice received from the first panel of experts. The changes I was able to make without referring to another body included recommendations 5, 6, and 13.

Recommendations 1, 2, 3, 7, 8, and 9 were referred to the Constitutional Review Committee. Recommendations 4, 10, 11 and 12 were referred to the Superintendents Committee for review and decision.

Phase 4: Second Panel of Experts

The second panel of experts consisted of credential holders in the PAOC who have significant experience in overseeing the PAOC's disciplinary and restoration procedures. Six individuals participated on this panel.

Rev. David Blakely currently serves as the Eastern Ontario and Nunavut Assistant to the Superintendent. His collective experience in various aspects of the disciplinary process in the PAOC spans 28 years.

Rev. Tanya Couch oversees Church and Clergy Records in The PAOC but also assists the GST to manage the Constitutional Review Committee. This responsibility enables her to have a comprehensive knowledge of the GCB of the PAOC including By-Law 10.6 Discipline.

Rev. Ron Davis served as in various roles in The PAOC Pentecostal for the last 23 years that have had connection to the constitution and disciplinary procedures of the organization. He has been involved with all matters relating to the credentialing process and have served in various capacities in the discipline process including committee chair, committee member, investigating team, etc.

Rev. Philip Doroshuk is the Director of Finance & Administration, Alberta & NWT District of The PAOC. Roles served related to GCB and Disciplinary Process include: 1995 to 2004, Advisor to ABNWT District Executive Committee

providing counsel and guidance regarding the interpretation & implementation of the GC&B in matters of governance related to the ABNWT District including the discipline of ministerial credential holders, and 2005 to present (2019) as Member of the ABNWT District Executive Committee responsible for interpretation & implementation of the GC&B in matters of governance related to the ABNWT District including the discipline of ministerial credential holders. In addition, from 2009 to present (2019), Rev Doroshuk has been a Member of The PAOC Constitutional Review Committee.

Rev James Poirier served as a member of a District Executive and as a District Superintendent for 10 years. His experience involved the oversight of several disciplinary processes.

Dr. J. O. Kelly completed a Doctoral Dissertation focused on the general topic of Church Discipline. In addition, Dr. Kelly has significant experience addressing a variety of disciplinary processes in the local church and denomination.

The amended manual was provided to the second panel on January 8, 2017, one week in advance of our meeting to allow ample time for review and reflection. Participants received a written invitation.

The second panel was conducted on January 15, 2017, from 1:30 to 4:30 p.m. An overview of the DMin project was provided. Participants submitted executed Participant Consent Forms.

A review of the amended draft of the manual was conducted. The following comments and recommendations were provided by panel members.

1. Various grammatical amendments were recommended.
2. There was a recommendation to strengthen the language employed in specific places. For example, it was recommended to use words like “expected” and “required” in places where clear constitutional expectation and/or requirements are communicated.
3. In Chapter 1, insert additional section regarding the time normally required to rebuild previously broken trust. While forgiveness may be offered early in the restoration process, it is important for respondent credential holders to understand that the restoration of trust takes additional time.
4. Clarification is required regarding By-Law 10.6.4 and instances where a district superintendent may direct the filing of an allegation arising from reports, rumours or complaints.
5. If a courtesy meeting is arranged between a district superintendent and a respondent credential holder, clarify who would accompany the district superintendent.
6. Clarify how the advisor to the district superintendent may be involved in the remainder of the process when considering reports, rumours or complaints.
7. Develop a fourth template letter for a respondent credential holder that addresses the situation of a required Disciplinary Hearing.
8. Develop a series of possible questions for use by investigators. Also provide a template of the report that investigators would provide to the district superintendent.

9. Include the destruction of ballots following the confidential vote at both a District Hearing Committee and a National Appeal Hearing Committee.

Each recommendation received from the second panel of experts was considered and acted on. I was able to amend the manual for each recommendation provided.

Phase 5: Final Review and Evaluation

The concluding step in the development of the manual involved seeking input from additional practitioners. Eight individuals participated in this step in three different events: four on December 3, 2018, three on December 5, 2018 and one on January 31, 2019. These individuals were either recently elected or appointed to their role in district or international missions leadership in the PAOC. The intention in selecting these individuals was not only to involve them as current practitioners in evaluating the manual, but to use this step as an opportunity for their professional development and, in doing so, to increase overall competency in the PAOC relative to disciplinary process. Each practitioner received a written invitation to participate, with expectations clearly outlined. The draft manual was provided one week in advance of meeting to enable ample time for review. In addition, six of these individuals completed the Final Questionnaire (Appendix C) to further assist in evaluating the manual.

As a result of recommendations provided by these individuals, the manual was amended further. The manual is included in the thesis as Appendix D. In

addition, it is now available to all individuals in the PAOC who are responsible for the oversight of credential discipline.

Methodology

The overall approach to the project was action research (AR) in conjunction with a specific application; namely, curriculum design (CD). These terms are explained in this section under separate headings. Following this, the way these methodologies were used in the project will be described. To conclude this section, the means by which the project data was collected will also be described.

Action Research (AR)

Action research involves a researcher being actively involved in the community as a participant, with the goal of providing an element of organizational transformation that will enhance the effectiveness of the community. The area of desired transformation is usually identified by the recognition of a common concern. As a co-participant, the researcher engages far beyond being an observer attempting to maintain objectivity from the context. Rather, they are integrally invested in the context they are researching and work as a facilitator and resource person, together with other individuals in the organization, toward the goal of solving a problem or taking advantage of an opportunity. According to the North Central Regional Educational Laboratory,

Action research is inquiry or research in the context of focused efforts to improve the quality of an organization and its performance. It typically is designed and conducted by practitioners who analyze the data to improve

their own practice. Action research can be done by individuals or by teams of colleagues (North Central Regional Educational Laboratory quoted in George Mason University 2019)

Ernest Stringer elaborates further, noting how AR is distinct from scientific research:

Action research is a systematic approach to investigation that enables people to find effective solutions to problems they confront in their everyday lives. Unlike traditional experimental/scientific research that looks for generalizable explanations that might be applied to all contexts, action research focuses on specific situations and localized solutions. (Stringer 2007, 1)

The objectives of AR include more than just finding solutions for problems in a specific research context. It also seeks to discover new knowledge so that additional solutions can be initiated in other similar contexts (Coghlan and Brannick 2010, 44).

The action research process is cyclic in nature (Sensing 2011, 64). It typically begins by seeking to understand the context of the project, determining the purpose and aims of the project, and then constructing (or diagnosing) the issues that need to be addressed (Coghlan and Brannick 2010, 8). The researcher builds on that by planning a course of action with the stakeholders; they then take action and subsequently evaluate the outcomes of the action taken (Coghlan and Brannick 2010, 9-10). As illustrated in Figure 1 below, “Identify-Gather-Interpret-Act-Evaluate-Next Steps” is a variation on a common way of naming phases in the cycle (e.g., Ontario Human Rights Commission 2019, Section 6; Mertler 2016).



Figure 1. Phases of the Action Research Cycle
Designed by Paul Bramer (2019) for the author.

The process is iterative as the evaluation then initiates the next cycle of constructing, planning action, taking action, and evaluating action. Several action research cycles may be required before the desired objectives are achieved. It is noted that within these cycles, sub-cycles may be in operation, with each contributing to the whole. The two panels of experts and the final group of evaluators involved in this project each provided a natural research cycle.

Curriculum Development

While the general research approach to the project involved AR, the result was the creation of a manual that will be used as a training tool for current and future leadership in the PAOC. The development of the manual specifically

involved curriculum development (CD). Consequently, the methodology of CD was also researched and implemented. It is of value to observe that AR and CD have several similarities that enable the comfortable integration of both in this thesis-project. Similarities include the following: both seek to transform a problematic area within an organization; both enable the engagement of several individuals involved in the area being addressed; and both are iterative.

David Prideaux, specialist in education, notes the following regarding curriculum:

Curriculum represents the expression of educational ideas in practice. The word curriculum has its roots in the Latin word for track or race course. From there it came to mean course of study or syllabus. Today the definition is much wider and includes all the planned learning experiences of a school or educational institution. (Prideaux 2003)

In developing a course of study, CD requires a systematic approach that incorporates the transmission of required content in a preferred educational environment that produces understood outcomes. One model of CD, among a variety of approaches, is the ADDIE model, ADDIE standing for Analyze, Design, Develop, Implement, and Evaluate. It is a common-sense and widely used model for designing and developing educational and training programs (Kurt 2017). It is often traced back to the U.S. Department of Defense who published a version of the model in 1975 to assist in military training; it was applied to both industry and education (Battles 2006). The model has five phases, designed as steps to progress toward the desired goal of a usable and understandable curriculum, although there are many variations on this model, some much more dynamic than the conceptualizations.

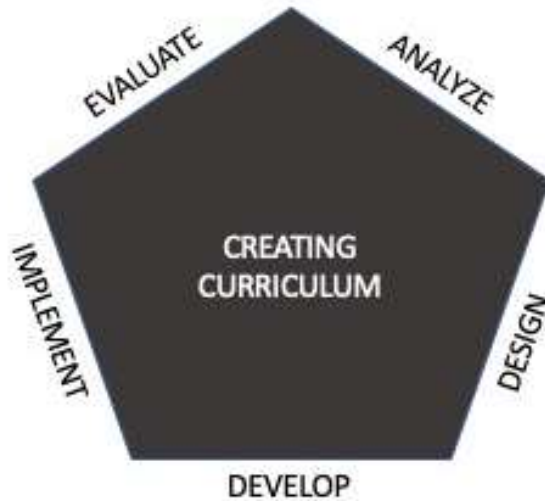


Figure 2. Creating Curriculum: The ADDIE Model
Designed by Paul Bramer (2019) for the author.

In recent years, however, educational specialists, including McTighe and Wiggins, have encouraged an important and significant shift in education and CD from being merely *content* centric to *understanding* centric. The central core of this shift is explained by Dr. Carla Nelson as follows,

In essence, the design is to focus on the learning outcomes (away from content driven). In the teaching world, we need to move away from “teaching the textbook” (the content) to “teaching for understanding” (sections of a text may be helpful to facilitate this [or] they may not). The work of curriculum design is to work hard to articulate the understanding you wish the learners to have by the end of the lesson/unit/workshop and then to plan “backwards” to the activities or exercises that will get them there. (January 8, 2019 email)

To accomplish this, McTighe and Wiggins have developed what is called the Understanding by Design® (UbD™) framework (McTighe and Wiggins 2014). This approach provides both a planning process and structure to guide curriculum development, assessment and instruction. The title contains the two

primary ideas of this framework, the first being focus on teaching and assessing for understanding and learning transfer, and the second being design curriculum “backward” from those ends. Both of these ideas are considered as the following primary principles of UbD are reviewed in light of the production of the disciplinary manual.

McTighe and Wiggins note that the UbD framework is based on seven primary principles:

1. Learning is enhanced when teachers think purposefully about curricular planning. The UbD framework assists this process without offering a rigid process or prescriptive recipe. (McTighe and Wiggins 2014, 1)

Considerable reflection was given to the desired objectives in developing the manual by the participants. In addition, the format and content of the manual were carefully considered by myself and the participants, both at the time of initial development and throughout the revision process.

2. The UbD framework helps focus curriculum and teaching on the development and deepening of student understanding and the transfer of learning (i.e., the ability to effectively use content knowledge and skill). (McTighe and Wiggins 2014, 1)

The content of the manual not only includes a detailed outline of what each participant in the disciplinary process is to do, but a reasoned explanation of why such a process is necessary in ecclesiastical communities.

3. Understanding is revealed when students autonomously make sense of and transfer their learning through authentic performance. Six facets of understanding—the capacity to explain, interpret, apply, shift perspective, empathize, and self-assess—can serve as indicators of understanding. (McTighe and Wiggins 2014, 1)

This became particularly evident from the interaction with the participants in the final phase of the project. Repeatedly, the content was applied to specific disciplinary situations in which they had either engaged previously or are currently involved.

4. Effective curriculum is planned backward from long-term, desired results through a three-stage design process (Desired Results, Evidence, and Learning Plan). This process helps avoid the common problems of treating the textbook as the curriculum rather than a resource, and activity-oriented teaching in which no clear priorities and purposes are apparent. (McTighe and Wiggins 2014, 1)

The primary objectives of the manual are to generally increase the confidence and competence of PAOC leadership when overseeing the disciplinary process.

5. Teachers are coaches of understanding, not mere purveyors of content knowledge, skill, or activity. They focus on ensuring that learning happens, not just teaching (and assuming that what was taught was learned); they always aim and check for successful meaning making and transfer by the learner. (McTighe and Wiggins 2014, 1)

It is difficult to assess this in the context of the thesis as the overall success can be verified only in the appropriate application of the information in actual disciplinary contexts.

6. Regularly reviewing units and curriculum against design standards enhances curricular quality and effectiveness and provides engaging and professional discussions. (McTighe and Wiggins 2014, 1)

As the manual is utilized in specific contexts, there will be opportunity to review its content and amend where required. However, it must be noted there is nothing stated in the GCB or policy requiring this to occur.

7. The UbD framework reflects a continual improvement approach to student achievement and teacher craft. The results of our designs—student performance—inform needed adjustments in curriculum as well as instruction so that student learning is maximized. The Understanding by

Design framework is guided by the confluence of evidence from two streams—theoretical research in cognitive psychology and results of student achievement studies. (McTighe and Wiggins 2014, 1)

A response to 7 is addressed in the response to the 6th point above.

In developing the manual, it will serve as curriculum to assist current and future leaders responsible to facilitate the disciplinary process in the PAOC. Even though I discovered the Understanding by Design framework well into the project, the 7 points did provide an outline to evaluate the development of the manual as curriculum.

Methods

The primary method of data collection used in this project included the questionnaires utilized with participants (Appendix B and Appendix C). In addition, notes were made of the various group discussions by a scribe and/or me as researcher. (See Table 1)

To summarize, actual words were the primary source of data, words that were either spoken or written. In the meetings with the Superintendents Committee, the two panels of experts, and the final meetings with those invited to evaluate the manual, focus was placed on what individuals were expressing verbally. Notes were carefully recorded either by a scribe or by me.

In addition, the two questionnaires enabled individuals to record their own thoughts. Content from the questionnaires was assessed and utilized in various aspects of the project. The questionnaires provided the majority of the data that was collected and incorporated into the thesis.

Table 1. Project Data Collection

Data Set	Source	Phase	Time	Description
Input from Superintendents Committee	Minute of Meeting	1	April 30, 2016	Input affirmed value and rationale for project
Initial Questionnaire	Six completed questionnaires submitted	1	April 30, 2016	Responses to seven questions
Researcher observations	<i>General Constitution and By-Laws</i>	2	May 1 to June 7, 2016	Notes on constitutional individuals and groups
Researcher observations	First panel of experts (2)	3	June 15, 2016	Notes on verbal feedback from panel
Researcher observations	Second panel of experts (6)	4	January 15, 2017	Notes of verbal feedback from panel
Scribe observations	Notations on draft manual	4	January 15, 2017	Scribe's notes from panel
Researcher observations	Notes from evaluation	5	December 3 and 5, 2018	Notes of verbal feedback
Scribe observations	Typed during the meeting and emailed to researcher	5	December 3 and 5, 2018	Scribes typed notes from evaluation
Final Questionnaire	Six completed questionnaires submitted	5	Received by January 31, 2019	Responses to six questions

Ethical Considerations

In accordance with the *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans* (TCPS) (Canadian Institutes of Health Research 2014), this project adhered to the core principles of the policy: respect for persons, concern for welfare, and justice. The following section will address how I addressed these core principles.

Respect for Persons

Central to the policy's concern for respecting persons is the dual moral obligation to respect autonomy and to protect individuals who have diminished autonomy. The participants of this research were either colleagues in the PAOC or individuals who agreed to participate on an expert panel. None of these individuals experienced diminished autonomy as each was provided the capacity to understand relevant information presented regarding the research project, and to appreciate the potential consequences of their decision to participate or not participate. The colleagues involved previously affirmed the need for the project.

The information discussed with each participant included an introduction to the research, highlighted the necessity for disciplinary processes in the church, and noted how this research would be used to assist individuals in the PAOC to engage the disciplinary process with greater clarity and confidence.

In addition, participants were not discriminated against for any reason, with my respecting “the spirit of the *Canadian Charter of Rights and Freedoms*, particularly the sections dealing with life, liberty and security of the person ...” (Canadian Institutes of Health Research 2014, 12). No legal rights were waived by the participants (Canadian Institutes of Health Research 2014, 12).

Throughout the research process, I was mindful of the rights of the participants. Each participant was informed of Dr. William Griffin, former executive officer of the PAOC, who serves as consultant for this project-thesis. Participants were informed that, should any questions arise, they may contact him.

Therefore, respect for the participants' autonomy was achieved through free, informed and ongoing consent, and also accomplished by providing information about the research and confirming consent with the consent form (Appendix B). Expected time commitments were communicated for the participants involved. Respect for the autonomy of the participants was considered by maintaining anonymity on documents except for the Participant Consent Form. All files were either stored electronically with password protection or maintained in a secure office.

Concern for Welfare

Participants were not harmed physically or psychologically during this project. Consideration was given to the impact of this research on the spiritual health of the participants. The research did not include vulnerable populations due to the nature of the study. The project maintained minimal risk for each participant because “the probability and magnitude of possible harms implied by participation in the research [were not] greater than those encountered by participants in the aspects of their everyday life” (TPCS 2010, 194).

The steps taken to ensure the participants were protected from suffering any economic, physical, emotional, mental or spiritual hardship. This was achieved by inviting individuals to participate that had not previously been personally involved in a disciplinary process as a respondent. Written responses from participants maintained anonymity unless the participant chose to include their identity. Personal and group discussions related to the project were

conducted in a professional and respectful manner. The participation of individuals in this research was conducted in a fair and equitable manner to ensure that no one suffered or benefited unduly from this research. Benefits arising from this research include the increased care with which disciplinary processes are managed in the PAOC.

Commitment to Justice

Every effort was extended not to exclude any potential participant. Participants were included or excluded based on criteria justifiable by the research project. The project was not part of any other researcher's work. Participants did not receive any financial compensation for their involvement in this project.

The project was approved by the Tyndale research ethics board prior to the formal project starting in 2014.

Summary

The methodology of action research, incorporating curriculum development, specifically *Understanding by Design*[®], enabled the development of a functional manual that provided practical direction and support to PAOC leaders who oversee the denominational disciplinary processes.

The manual was developed by the author and reviewed by two panels of experts, who provided recommended amendments. Further, it was evaluated by seven practitioners in the PAOC. Methods of data collection included meeting minutes, questionnaires and notes taken by the author or a scribe. Ethical considerations were carefully adhered to.

CHAPTER FIVE: FINDINGS

This chapter reports on the findings of this project based on the investigation, analysis and interpretation of the data as reported in Chapter Four.

The outline of this chapter will utilize the five phases of the project as outlined in Chapter 4.

Phase 1: Initial Research

Phase one involved two primary steps: the initial research for the project and the initial engagement with the superintendents, including their completing the Initial Questionnaire.

After initial research regarding thesis-projects and discussions with the DMin Cohort I was a part of about the challenge and opportunity in the PAOC, it became evident that the preferred path forward would involve action Research (AR), incorporating curriculum design (CD) as the methodology. Working through the project-thesis proposal was arduous and at times overwhelming; while I had a clear sense in terms of *what* I needed to accomplish, I was perplexed by the *how*. An important finding in the process would be a personal finding; namely, the feelings of being both overwhelmed and perplexed required me to pause and reflect more. Where I would previously simply lean into a project and

complete a task, I was now required to develop a strategy that would enable a better product at the end. The inner tension this created enabled me to see the need for personal growth and adaptation.

A corollary to this finding arises from an early realization that a thesis-project is not simply another research paper one can complete independent of others. The success of the project was dependent on the involvement of several of my colleagues in the process. Consequently, it required a significant adjustment from previous educational and academic experiences to realize that my role was to facilitate an educational experience in the PAOC as a whole rather than simply engaging a personal learning experience.

Initial research also included a discussion at the Superintendents Committee on April 30, 2016. The superintendents also completed the Initial Questionnaire (Appendix B). The findings from the Initial Questionnaire provided great value in developing the manual.

The initial questionnaire was developed to provide the superintendents an opportunity to assess the importance of disciplinary procedures in their role, to identify their knowledge relative to constitutional disciplinary proceedings, and to enable their participation in recommending content for the manual. The data from the questionnaire was developed by calculating numeric averages to the responses provided or noting any written responses provided. The questionnaire was prefaced by a statement of fact relative to their present responsibilities as a superintendent.

One of the responsibilities of district and national leadership in The Pentecostal Assemblies of Canada (PAOC) is the oversight of the disciplinary procedures for credential holders as outlined in the *General Constitution and By-Laws* of the PAOC.

The prefatory statement was followed by seven questions, with questions 1, 2, 5 and 6 including a scale from 0 to 6 to provide a numerical value response. The first question endeavoured to determine the participants' knowledge level of the PAOC's constitutional process related to credential discipline.

- What was your knowledge level of the PAOC's constitutional process related to credential discipline at the beginning of your role as district or national leader?

No knowledge 0 1 2 3 4 5 6 Complete Knowledge

The aggregate response to this question was 17, which resulted in an average of 2.83/6. The responses, ranging from 1-5 were as follows: 1 (1), 2 (2), 3 (1), 4 (1) and 5 (1). The average is a fair indication of the lower level of constitutional knowledge possessed by the superintendents at the commencement of their role. This is understandable as these individuals may not have been required to engage the content of the GCB in their previous areas of ministry and responsibility. It does, however, underscore the need for the denomination to assist these individuals to comprehend and be able to properly execute a very important area of responsibility in their role.

The second question established the perceived importance of this responsibility at the commencement of their responsibilities.

- Given the various responsibilities of your current role in leadership, how did you rate the importance of overseeing disciplinary procedures at the beginning?

No knowledge 0 1 2 3 4 5 6 Complete Knowledge

The aggregate response to this question was 32, which resulted in an average of 5.33/6. This indicates that the superintendents view this as a fairly important responsibility. This would be consistent with their understanding of and commitment to biblical values.

The third question, following up on the perceived importance of this responsibility, asked what other activities in their role would exceed this responsibility in terms of importance. Four spaces were provided, but the superintendents were invited to offer additional responses if they so desired.

In terms of your overall role as a leader in the PAOC, please list the responsibilities in your role that you believe to be of greater importance than that of overseeing the credential disciplinary process.

- | | |
|----|----|
| a) | c) |
| b) | d) |

Responses varied, and there were several among them that were mentioned multiple times. Responses included: health and wholeness of credential holders (5); congregational health (3); leadership/vision for district (3); administration of district (2); church multiplication (1).

This indicates there is strong recognition that proactive attention to the health and wholeness of credential holders and congregations must be a priority.

Question four involved two answers, both indicating the experience of the superintendents.

How many years in your current role of leadership? ____ How many constitutional disciplinary processes have you supervised since commencing your current role? _____

In response to the first part of this question, the total years served at the time was 42, for an average of 7 years.

In response to the second question, the total number of disciplinary processes supervised was 48, for an average of 8. It is of interest to note the divergence in the responses to this question in terms of the number of disciplinary processes engaged by individual superintendents. One superintendent reported overseeing four disciplinary processes in nine years for the lowest average of .44 per year. Another superintendent reported overseeing 13 processes in eight years for the highest average of 1.63 per year. While additional research would be required to integrate the number of credential holders in each district, it would appear there is significant difference in the per capita disciplinary processes supervised by individual superintendents. This would potentially indicate that constitutional procedures were not being applied consistently in the PAOC. The implementation of the manual may assist in addressing this discrepancy.

Question five asked the superintendents about their current knowledge of the constitutional process.

- What is your *current* knowledge level of the constitutional process related to discipline?
- No knowledge 0 1 2 3 4 5 6 Complete Knowledge

The aggregate response was 33 or an average of 5.5/6. This is a significant and expected increase from the average of 2.83/6 reported at the beginning of the superintendents' roles. It is noted that the superintendents do learn the required information as a result of experience. One goal of the manual, however, is to assist the superintendents in understanding this part of the constitution so they can successfully engage this learning curve *before* being required to actually learn it from disciplinary experiences.

Question six allowed the superintendents to reflect again on the importance of this responsibility, this time following the disciplinary experience they had supervised.

- Given the time spent and the experience gained in your leadership role, how would you *now* rate the importance of overseeing disciplinary procedures?
- No knowledge 0 1 2 3 4 5 6 Complete Knowledge

The aggregate response to this question was 36 or an average of 6/6. This increased from 5.33/6 and indicates an increased sense of importance with which the superintendents now perceive this responsibility.

Question seven provided opportunity for the superintendents to recommend content to be included in the manual.

The goal of this project is to provide the PAOC with a manual that will include specific chapters to assist all individuals involved in the disciplinary process. Which individuals do you think would benefit from the manual? What content should be included? Please provide any additional comments if desired.

In response to the first inquiry, "Which individuals do you think would benefit from the manual?" the superintendents provided a list of the individuals

already identified in the GCB. One recommendation, however, stated: “I am of the opinion that discipline should move out of the hands of superintendents and be cared for by HR (human resources) professionals.”

In response to the second inquiry, “What content should be included?” the following items were noted: a clear understanding of natural justice and how it relates to the PAOC’s constitutional processes, these processes and their respective timelines; template letters; direction for key events; best practices; FAQs; review of employment standards; legal considerations; advice for investigators; restoration program,

In response to the third inquiry, “Please provide any additional comments if desired,” only one comment was included which affirmed the value of the manual—“Great Project.”

Phase 2: Initial Draft of the Manual

The initial draft of the manual was created after carefully reviewing the content of the GCB, incorporating the content recommendations of the superintendents and reflecting on the educational objectives of curriculum being developed. In addition, Chapter 1 of the manual, “Biblical and Theological Discussion of Discipline,” enabled opportunity to reflect on the *why* of discipline. Discipline, in its fullest definition, is an expression of God’s loving care for individuals and communities. Corrective discipline is simply one facet of that loving care. Three of the participants in the final evaluation affirmed the value of including this Chapter and either noted or stated that the biblical and theological

part of the manual was the most helpful to them. This is something I did not anticipate, but after receiving the comments I was reminded of the necessity of grounding ethics in truth. Orthopraxy flows out of orthodoxy. Two of these participants noted that Chapter 1 properly captured the high commitment held in the PAOC to both grace and truth. It was significant to receive these comments as the project focused on discipline and, consequently, could be viewed as more truth-centric than grace-centric. Had the project also included the processes in the Fellowship related to the restoration of a respondent credential holder, an even fuller expression of grace would be evident. It is notable, however, that grace was also evident to the reader in the biblical and theological foundations of discipline.

Another significant finding was that this was the easiest part of the project-thesis for me to engage as it easily aligned with previous educational and academic experiences. The content of By-Law 10 of the GCB was the primary body of research and provided me, as researcher, opportunity to carefully review each section. In addition, I was able to research the principles of natural justice and determine how they related to the disciplinary process of the PAOC.

Phase 3: First Panel of Experts

Two individuals identified earlier, both members of other Christian denominations and both with significant experience in the areas of human relations, disciplinary and restoration procedures, and ecclesiastical constitutions, participated on the first panel of experts.

A key finding from this phase came as a result of a general observation regarding ecclesiastical discipline; namely, all Christian fellowships face issues requiring disciplinary action, and each attempt to address these situations with due diligence and care. I discovered that both fellowships to which these individuals belong had already produced a manual for use in their respective communities.

An additional finding from this phase came as a result of anecdotal comments made during initial introductions. Each mentioned their previous experience with ecclesiastical discipline, but it was also noted and affirmed that there appears to be a change in the church at large with respect to disciplinary action; namely, that respondents are more likely to engage legal counsel now. In fact, it was opined that there is organizational vulnerability as respondents may initiate retaliatory legal action against the organization. Disciplinary action can affect a person's emotional well-being, impugn their reputation, alter existing and long-standing relationships, and affect their employment, which can directly affect livelihood. Consequently, those responsible for ecclesiastical discipline are encouraged to handle such situations with the utmost care, not only for the sake of the individual, but for the sake of the church as a whole.

As noted in Chapter 4, a thorough review of the initial draft of the manual resulted in 13 recommendations provided by the panel members. I have chosen to address two of these recommendations as they represent significant findings for this project. They address larger organizational values than the more administrative recommendations.

The first would be the recommendation to ensure that individuals involved in various aspects of the disciplinary process use the utmost care to ensure that language and actions show equal concern and Christian care for both the complainant and the respondent. The specific recommendation was to “Amend language to reflect ‘complainant’ and ‘respondent’ and employ neutral language of support for each.” This observation was offered as the original draft of the manual reflected greater concern for the respondent than the complainant. The original letter templates were warmer and more personal, revealing a tendency in ecclesiastical communities to be more attentive to the colleague than the person expressing concern. This observation alone necessitated a significant reworking of the manual, including the template letters and the advice provided to investigators.

The second significant finding from phase 2 is included in the recommendation to provide training and support for individuals who have been called to serve in leadership roles within the PAOC. The recommendation stated,

Due to the significant spiritual responsibility, along with the constitutional and legal complexity of the role, ensuring that the DS/EDIM receive appropriate training and ongoing support would mitigate vicarious liability. Training might include: being a spiritual leader, vision casting, pastoral care, human relations, legal matters, property management, discipline, strategic planning, etc.

This felt need, previously expressed by the superintendents themselves, was clearly affirmed by the members of the first panel of experts. The manual resulting from this project is the beginning of a larger document that could be developed.

Phase 4: Second Panel of Experts

The second panel of experts consisted of six experienced leaders in the PAOC having previous involvement in overseeing the PAOC's disciplinary and restoration procedures. There was a recommendation to strengthen the language employed in specific places. For example, it was recommended to use words like "expected" and "required" in places where clear constitutional expectation and/or requirements are communicated.

In addition to various recommended amendments to the manual, two key findings surfaced from the second panel of experts. First, additional education should be provided to superintendents regarding their role in filing an allegation that may result from informal reports, rumours or complaints. For various reasons, superintendents seem reticent to fulfil this part of their role. As a result, individuals who have expressed a concern may be disappointed and left with the impression that their concern is not important or that the superintendent is covering for a colleague. A superintendent's hesitation may arise as a result of constitutional uncertainty, relational loyalty to a credential holder in their jurisdiction, or fear of legal retaliation.

The solution for this noted the need to properly educate and support superintendents in their roles. It is helpful for superintendents to understand that only receiving a formal allegation from a complainant places additional burden on people who already carry a burden. Further, it is important to recognize that filing an allegation does not carry significant legal vulnerability unless it is wilfully slanderous or vexatious. It is only an allegation that then initiates an investigation.

An allegation is not an accusation or a charge. It is of interest to note that in the ACC, the filing of all allegations is the responsibility of the bishop.

A second key finding from this group related to the work of investigators and resulted in the inclusion of Appendix C in the manual. The recommendation was: “Develop a series of possible questions for use by investigators. Also provide a template of the report that investigators would provide to the district superintendent.”

Both panels of experts identified areas to strengthen in the manual with regard to the role of investigators. Consequently, an important finding in this project is the primary responsibility that investigators carry in the disciplinary process. Consequently, there would be value in ensuring that investigators are adequately trained along with the superintendents.

Phase 5: Final Review and Evaluation

Eight individuals participated in this final and evaluative phase. As noted previously, the intention in selecting these individuals was not only to involve them as current practitioners to evaluate the manual, but to use this step as an opportunity for their professional development and, in doing so, to increase overall competency in the PAOC relative to disciplinary process. Only one of these individuals participated in a previous phase, thus enabling seven additional leaders to be exposed to and add value to the project.

The evaluation was prefaced by a workshop which I conducted that included the following elements. Following introductions, appreciation and

housekeeping items, which included mention of ethical considerations and the Consent Form (Appendix A), I briefly reviewed the genesis of the project. This was followed by a brief review of the project to date, noting the involvement of two panels of experts. The process and expectations for the final review and evaluation were then mentioned. I then provided a brief overview of the entire manual, noting particular items of interest from each chapter and the appendices. Following these comments, participants were invited to provide evaluative comments on the content of the manual.

At the conclusion of the workshop, the eight individuals were provided opportunity to complete the Final Questionnaire (Appendix C). While each fully engaged verbally in the seminar, only six submitted a completed response. The data from the questionnaire was developed by calculating numeric averages to the responses provided or noting any written responses provided.

The questionnaire was prefaced by a statement of appreciation for their participation.

Thank you for your involvement as a leader in The Pentecostal Assemblies of Canada (PAOC) in the development of a manual to assist with disciplinary procedures for credential holders as outlined in the *General Constitution and By-Laws* of the PAOC.

The preface was followed by six questions, with questions 1, 2 and 3 including a scale from 0 to 6 to provide a numerical value response. The first question endeavoured to determine the participants' knowledge level of the PAOC's constitutional process related to credential discipline prior to the workshop.

- What *was* your knowledge level of the PAOC's constitutional process related to credential discipline prior to your participation in the workshop?

No knowledge 0 1 2 3 4 5 6 Complete Knowledge

The aggregate response to this question was 21, which resulted in an average of 3.5/6. While this question is not identical to the first question asked of the superintendents in the initial questionnaire, it does have enough similarity to note a slight difference in the self-assessment of knowledge before either engaging experiences or the workshop. This may be attributed to the fact that these individuals had previous opportunity to process disciplinary procedure prior to the workshop, whereas the superintendents did not prior to their assuming office.

The second question explored the perceived knowledge level of participants following the workshop. Participation in the workshop required that participants read the manual and be prepared to interact on areas of interest or on the places they felt would benefit by additional clarity. By-Law 10 of the GCB was also provided as a resource.

- What is your *current* knowledge level of the constitutional process related to discipline?

No knowledge 0 1 2 3 4 5 6 Complete Knowledge

The aggregate response to this question was 27, which resulted in an average of 4.5/6. Although this was a full increment higher, it was still lower than the superintendents, who indicated a current knowledge level of 5.5/6. It must be

noted that the superintendents also reported their current knowledge level after facilitating a total of 48 disciplinary processes over 42 total years.

Question three allowed the participants to reflect on the importance of this responsibility after they participated in the workshop.

- Given the various responsibilities of your current leadership role, how would you *now* rate the importance of overseeing disciplinary procedures?

No importance 0 1 2 3 4 5 6 Extremely important

The participants responded with an aggregate total of 36 or an average of 6/6. All participants in the project who answered this question identified the responsibility of overseeing disciplinary procedures as extremely important.

Opportunity was provided in the fourth question to indicate areas from the workshop which the participant found valuable. The question asked “Which elements of the workshop did you find helpful?” There were three general statements of value about the workshop (including the manual): “All of it”; “Great resource”; and “It is a very valuable and useful document for our Fellowship.” In addition, participants valued the following: the clarity provided (3); structure/checklist (3); theological foundation (2); and the balance of grace/truth (1).

Question five asked participants to reflect on personal applications as a result of the workshop. This question assisted the participant to go beyond a statement about knowledge and encouraged deeper reflection on their level of understanding.

- What changes will you make in the way you facilitate disciplinary procedures in your role?

Each participant included a response that either directly or indirectly referenced the manual, or a component of the manual, when overseeing disciplinary processes in the future. Three respondents specifically mentioned they would employ the manual, another referenced using the checklist provided in the manual (Appendix B), and another more generally stated, “I will be more thorough in carrying out each step in the process.”

The final question to this group asked for their input on the manual itself.

- What recommendations would you make to improve the manual and its development?

Several responses were provided, including the following: create a glossary of terms at the beginning (i.e., rumour, complaint, investigation, charge) (2); use a different font colour for direct quotes from the GCB; provide explicit cautions to participants regarding overstepping their roles; and include timelines in Appendix A. The final version of the manual was amended to include explicit cautions to participants regarding overstepping their roles and the inclusion of timelines. The suggestion to use a different colour of font for direct quotes and including a glossary will receive further consideration as the manual is used.

Constitutional Amendments

A significant area of discovery in this project involved the need to amend the GCB in several places. These observations were made during various phases

of the project, beginning with the original draft of the manual. The process of creating the original draft while seeking to incorporate the content of the GCB identified constitutional deficiencies, resulting in proposed amendments. Similarly, the review by both panels of experts identified areas requiring constitutional amendment. The final evaluation phase identified and proposed yet another amendment. These amendments included constitutional references that need to be added and other areas that required amendment for the sake of clarity. At least five amendments were identified, resulting in recommendations being provided to the Constitutional Review Committee (CRC) for consideration.

First, constitutional clarity is required regarding how the PAOC understands and will employ the principles of natural justice. Currently, only one reference to natural justice is included in the GCB and is limited only to investigators. By-Law 10.6.6.8 states, “During the course of an investigation, the investigators shall be careful to observe the principles of natural justice.”

Consequently, the following options can be considered. The first option would be to maintain the status quo and simply provide investigators with advice in the manual regarding how, and in what context, to carefully observe these principles. Does it apply to the interview and fact-finding process only, or is it an all-encompassing statement about everything investigators are required to engage in during the process? The statement “during the course of the investigation” may be interpreted either way. The question of why it is addressed only to the investigators and not everyone involved in the disciplinary process is also raised. A second option would be to amend the GCB by deletion and simply outline in

the manual the appropriate steps that each participant is to follow. This would parallel the JW. A third option would be to amend the GCB by addition, moving the general reference to natural justice to a section that would ensure it applies to all participants and activities in the disciplinary process. This would parallel the C&MA. A variation of this option could also add specific directions in the GCB regarding natural justice, similar to those included in Canon XVIII of the ACC.

Included in the discussion related to natural justice are two additional recommendations for consideration by the CRC. These include providing a statement regarding the presumed innocence of a respondent credential holder and ensuring that respondent credential holders are provided with all evidentiary material in advance of a disciplinary hearing.

The second area of required constitutional clarity involves including definitions of the informal category of rumours, reports and complaints as well as formal allegations. In discussion with other PAOC leaders involved in the project, it was agreed to provide the following definitions to the CRC for consideration.

Report, rumour or complaint (By-Law 10.6.4). These can be presented to a DS/EDIM either verbally or in writing. These concerns would not contain first-hand information of specific events or actions but be more general in nature, identifying a personal, relational or congregational situation where additional attention by the DS/EDIM may be required.

Allegation: A signed allegation is a concern about a credential holder registered by a complainant, asserting immoral or unethical behaviour as described in By-Law 10.6.2, reporting first-hand information of specific events,

and/or times, and/or activities, and/or other individuals. According to By-Law 10.6.6, “Alleged violations under By-Law 10.6.2 shall be investigated.”

A third area requiring additional discussion and possible amendment relates to the appropriate application of disciplinary measures. In law, this is called proportionality and requires that any corrective measure is applied fairly, justly and consistently. Commonly understood as the concept of whether the correction fit the crime. While a discussion regarding proportionality is outside of the scope of this thesis, it is included for three reasons. First, it is an important element in disciplinary governance. As such it is addressed in Chapter 7 of the Manual (Appendix E). Second, it will assist PAOC leadership in keeping in mind the outcome of disciplinary procedures, namely the appropriate application of corrective discipline. Third, it will proactively assist credential holders understand how any conduct unbecoming will be assessed. This is the intent of By-Law 10.6.16.2; however, the complexity and seriousness of inappropriate sexual activity mandate a more extensive application of proportionality. This was raised by leadership in a specific district during Phase 5 of the project and requires greater attention. It has been forwarded to the CRC for consideration and possible amendment to the GCB.

Fourthly, the CRC will be requested to discuss the merits and concerns of removing the entire section on disciplinary process from the GCB and place it in a policy document that would be approved and amended from time to time by the General Executive. This request is the direct result of comparing the PAOC’s processes with those of other ecclesiastical organizations. Both the ADT and the

C&MA amend policies differently than does the PAOC. Currently in the PAOC, the GCB is amended by the General Conference, which meets only every other year. Further, given the size of the General Conference, the potential for amendments being approved without careful reflection is problematic. In addition, in a season of accelerated cultural change, there may be value in considering an alternative method of amending this section which allows for greater flexibility.

Fifthly, an inconsistency was discovered regarding the constitutional recommendation of not inviting a credential holder under suspension to a church for ministry purposes. By-Law 10.5.6 states,

No credential holder shall knowingly invite into the church or community for official public preaching, teaching, or evangelistic ministries any person or persons whose credentials are under suspension or who have had their credentials dismissed in accordance with By-Law 10.6.2. Any violation of this regulation shall result in a review of the matter by the district executive or International Missions....

At the same time, By-Law 10.6.13 provides guidance regarding the reporting of individuals who have had their ministerial credential suspended.

The names of persons suspended shall be forwarded to the office of the General Secretary Treasurer, who shall report the same to the General Executive. Suspensions shall not be reported in any published lists of credential status. Disciplinary procedures resulting in dismissal shall not be reported until the opportunity for appeal shall have lapsed.

It is inconsistent to recommend that ministers not invite a suspended credential holder for public ministry yet not inform ministers of who is under suspension.

Following is a possible solution: since suspensions are not reported publicly, this responsibility could be placed on the suspended credential holder, informing them

that one of the constitutional conditions of suspension is no public ministry, and that they must decline any invitations received.

General Findings

The project encouraged overall reflection on the constitutional process of the PAOC relative to credential discipline and enabled the following observations.

First, while the GCB adequately addresses the necessary elements of the disciplinary process, there are areas that require further consideration, possible amendment, and greater clarity. These have been outlined in Chapters 3 and 4.

In addition, the project clarified the importance of the PAOC's providing adequate training and support to district leaders who are responsible for overseeing the disciplinary process. This is evidenced by the inconsistency of application from district to district as observed from appeals. Given that the first responsibility of district leadership is to care for people, the care of both complainants and respondents during the disciplinary process is paramount.

Along with this, given the result of the Supreme Court of Canada in the JW case, it is imperative that district leaders carefully follow the stated process in the GCB.

The manual is the result of a dynamic process that will continue into the future. As a result of the manual's being used in disciplinary context, there will be value in engaging another iterative cycle, receiving recommendations and amending accordingly. This recommendation will be further developed in the conclusion.

Summary of Findings

The findings provided opportunity for personal reflection, identifying both strengths and growth areas in my roles as researcher and leader. The primary growth area would be the need to give greater attention to projects that involve multiple people, understanding that the patient execution of the plan will enable a better result than simply attempting the task alone.

In reviewing the various versions of the manual, it has improved significantly as a result of the iterative process and, therefore, should serve as effective curriculum in the training of current and future superintendents and leaders in the PAOC.

**CHAPTER SIX:
CONCLUSIONS, IMPLICATIONS AND
CONTRIBUTION TO MINISTRY**

The findings of this project have several implications for those seeking an AR process to develop curriculum. It was particularly successful in bringing awareness to the importance of handling credential disciplinary issues carefully, seeking to understand and implement the processes established in the GCB. These implications are summarized: first, by what the process did or did not do in the PAOC; second, by my own personal reflections; third, by implications for other ecclesiastical organizations; and finally, by a discussion of ways I would improve the project in future iterations.

Benefits to the PAOC

First, the project was successful in providing PAOC leadership with the opportunity of reflecting on a very important responsibility, credential discipline, without the pressure and influence of an immediate case to solve. As stated earlier, the project involved approximately 30 individuals, all but two being engaged in PAOC leadership. In other words, the thesis-project enabled a more proactive assessment of the *why* and *how* of discipline, rather than reactively responding to the *what* of specific cases or situations. While it is important to

understand the details of a given case, situational decisions alone may be influenced by the lack of knowledge, the fear, or the prejudice of a leader at the time. This may result in either the failure to adequately address disciplinary issues or the inconsistent application of constitutional policies related to discipline. Most of the individuals who evaluated the manual noted, in response to question 5 of the Final Questionnaire, that they would carefully follow the process when overseeing disciplinary procedures.

The AR process provided the PAOC with real data. The questionnaires, the information gathered from the panels of experts, and comments provided by those evaluating the manual are all outcomes that contributed to the development of the manual. The value of the data was enhanced because it was derived from many of the individuals within the PAOC responsible for managing the disciplinary process. These outcomes contributed significantly to the PAOC by enabling not only the development of the manual, but the initiation of numerous amendments to the GCB. In addition, it provided PAOC leadership with an opportunity to reflect on valuable issues, including how the principles of natural justice affect discipline in the PAOC and the process by which the GCB is amended.

While a national appeal has not been requested since the development of the manual, it is believed that the manual will ensure a more satisfactory experience with these appeals. As noted earlier, I have been involved personally in four national appeals. Three of the four appeals identified areas where the constitutional process had not been followed appropriately. The result in one

appeal was to overturn the decision of a district hearing committee, and in another appeal, to send the case back to the district for review. In the third appeal hearing, the area of divergence from the constitutional process was not noticed by the appellant or by the members of the hearing committee—only by me as a constitutionally appointed observer. My role was to advise the chairperson on the process of the hearing only, not the content of the hearing. It is unlikely that the divergence would have affected the conclusion of the appeal hearing committee but the constitutional digression was noticed and illustrates the need for additional training for individuals overseeing the disciplinary process.

It is my opinion that as the manual is utilized, guided by the flow chart and by completion of the checklist, districts will be able to make a clear and confident presentation to a national appeal hearing that will enable a more satisfactory experience for the appeal hearing committee, resulting in better decisions taken. . As well, careful adherence to the manual, flow chart and checklist will enhance personal and organizational risk mitigation. First, the risk of additional personal harm toward complainants and respondents will be mitigated by the consistent employment of carefully developed processes to address credential disciplinary issues. Second, the emotional and spiritual risk experienced by those responsible to oversee the process will be mitigated as individuals simply adhere to the process. And third, the PAOC as an organization will mitigate legal risk as the individuals responsible to oversee the disciplinary process ensure due procedural diligence in each case.

A benefit for the PAOC is that a manual has been produced from this thesis- project (Appendix E). The manual will serve as an educational tool for years to come. It can be used for the professional development of future superintendents, who are responsible to oversee the disciplinary process. As well, it can be a training tool for all individuals who are involved in the disciplinary process.

A further benefit to the PAOC will be realized in future iterations of the AR cycle once the manual is used in different disciplinary circumstances.

A district leader involved in the evaluation of the manual suggested there would be value in developing a similar manual, including the checklist and flow chart, for use in the local PAOC church setting. Based on anecdotal information, the discipline of a member in a PAOC congregation is a rare occurrence. Should allegations be presented, the respondent may choose to simply resign or allow their membership to lapse by lack of participation. If they continue to attend a church, the choice is often to find an alternative church and avoid an uncomfortable and possibly humiliating disciplinary process. Should they remain in their church and engage the disciplinary process, the leadership of the church would experience similar challenges that district leadership face when overseeing the disciplinary process of a credential holder. There is often, however, an additional challenge in that the leadership of the church is required to oversee the disciplinary process of an individual with whom they have worshipped and fellowshiped over time. In addition, there would likely be various relationships that have developed between the respondent and the members of their family with

other members in the local church. Further, leadership in local churches may be unfamiliar with constitutional vocabulary and processes. Consequently, there would be value in developing a manual for use in a local church.

Personal Reflection

The PAOC has, since its earliest days, attempted to honour the Lord and Scripture by ensuring that biblical standards of morality and holiness are upheld. This requires a comprehensive approach to discipleship which involves the application of specific and corrective discipline where necessary. My involvement as GST over the past 19 years has allowed me to observe first-hand how disciplinary processes can affect those responsible for their implementation. The scriptural requirement to “Carry each other’s burdens, and in this way you will fulfill the law of Christ” (Gal 6:2) cannot be taken lightly or handled carelessly. The clear and compelling injunction of 2 Corinthians 8:21 regarding the handling of finances has particular significance and direct application to the person serving as GST: “For we are taking pains to do what is right, not only in the eyes of the Lord but also in the eyes of [people].” In other words, as treasurer of the PAOC, the office I serve is called to exercise the utmost care concerning how finances are handled in the Fellowship. But it must be stated that, if this is important with respect to financial resources, how much more is careful attention required with respect to the most valuable of all resources, human resources? And the care for

another human becomes especially acute when they are accused of, or have committed, a moral failure.

Implications for Other Denominations and Churches

In terms of other denominations, the manual developed for the PAOC would have transferable value in terms of a template that could be replicated. Fellowships that hold a similar statement of faith could benefit from the biblical and theological reflection chapter in the manual. In using the manual as a template, other denominations would need to assess how their statement of faith, governance model and congregational polity would affect the content of a manual that would be specific to their constitution and policies.

The review of Canada's justice system, the Law Society of Ontario, and the three ecclesiastical organizations in Chapter 3 would provide a beneficial foundation for any fellowship seeking to clarify their disciplinary processes.

As well, the template letters developed for both complainants and respondents could easily be amended to align with the constitutional process employed in a different fellowship.

What I Would Do Differently

Speaking to the process of AR, Sensing identified various traps in which researchers may become ensnared, one being the trap of “not doing first things first” (Sensing 2011, 65). In reflecting back on the project-thesis, I see where at times I was caught in this specific trap. This is particularly evident in the

development of the initial and final questionnaires. Both documents were developed very early in the process and comprised part of the project-thesis approval. It was only later, as I researched curriculum development, that I was introduced to the distinction between curriculum that focused on content as opposed to curriculum that focused on understanding. Had this distinction been comprehended earlier in the process, it would have enabled fuller reflection on the content of the questionnaires as well as more directed interaction with the participants.

In addition, there would have been value in inviting input from PAOC leadership when the questionnaires were being developed. I am sure the wisdom of many would have improved the content. This is a challenge, however, as individuals are not permitted to fully participate in the project until the project-thesis has been approved—and questionnaires are to be included project-thesis proposal.

Further, and even though we were encouraged to take good notes during the process, I would have taken even more notes. The amount of content reviewed, the number of conversations engaged, and even the moments of reflection when pondering aspects of the project are retainable only if they are captured in a journal. The inclusion of a scribe to assist in recording the comments provided during the second panel of experts and the final evaluation was very helpful. It would have been of even greater benefit had I thought to involve a scribe during the first panel of experts as well. While I was able to capture the main points provided, the focus required to take notes removed me

from fully comprehending and discussing the implications of what was said and inhibited the exploration of other ideas that may have been generated from the points offered. This would also be true of some of the data collection. Now that I understand more about data collection, I would have been even more meticulous in recording the process at every stage.

Frank Dell’Erba, a DMin colleague, noted, “There is a sort of ‘meta-observation’—‘observing the observation’—in which one records about the process itself rather than just recording the output of the process” (Dell’Erba 2018, 127). This is something I could have done more of in this project. Even where data was obtained, I could have reflected more on additional opportunities in order to gain understanding. For example, I was often focused on executing the phases themselves to accomplish the task, but it would have been useful to gain feedback from the participants specifically about the process and the development of curriculum. This interaction would have enabled greater understanding.

One of the things I observed post-project was the difficulty in separating my role as GST from that of a researcher. As GST, after having worked with the GCB for several years, I sometimes felt my assumptions overshadowed conversations with others. At times, I recognized that I needed to intentionally lay those aside and carefully listen to what the participants had to offer.

A challenge faced in this project was lack of time to focus on the project. The role of the GST is diverse and complex. As well, inherent in the role is the responsibility to react to urgent situations as they arise. Consequently, to complete

the project required a sabbatical period to remove myself from the day-to-day responsibilities and unexpected urgencies.

As stated earlier, I was unaccustomed to the academic rhythm of a DMin and now more fully understand the potential of action research. AR is a valuable research tool that offers significant opportunity for future research in the PAOC.

I do believe there is value in engaging another iteration of the AR cycle once the manual is utilized in several disciplinary contexts. As noted earlier, I do see value in engaging complainants and respondents in the evaluation of the manual, perhaps inviting their participation once grace and time have enabled their hearts to heal.

Conclusion

The manual resulting from this thesis-project has already proven to add value to PAOC leaders responsible for the oversight of disciplinary processes. It was recently employed in a disciplinary case, and a comment was provided regarding how helpful the distinction between reports and allegations was. As well, we know that at least one new superintendent will be appointed to serve their district as a result of a vacancy due to retirement. The manual will be provided to the new superintendent in a meeting where its purpose and content will be reviewed. The Superintendents Committee, of which I am a member, will continue to discuss areas in which the manual can be improved.

The process enabled the meaningful involvement of approximately 30 individuals, resulting in a product that will add value to the PAOC in the years to come.

APPENDICES

Appendix A:

Participant Consent Form for the PAOC Disciplinary Procedures Project

I, _____ of _____, agree to participate in the Pentecostal Assemblies of Canada (PAOC) disciplinary procedures project. My participation is voluntary and I will receive no remuneration for participation in the project. I understand that I can freely withdraw from project participation at any time without consequence.

I understand that this project is a part of a Tyndale University College & Seminary Doctor of Ministry Research Project conducted by David Hazzard as a PAOC project.

The information collected during this project will relate primarily to the administration of disciplinary processes in the PAOC and will be held in confidence. Information which is not relevant to the thesis project will not be included in the report. I understand that I will not be identified in the report without my consent.

I understand that information that emerges from the responses and activities and which relate to the research can be used in the thesis project report as well as any subsequent journals or books.

I understand that this project provides a potential benefit to me in the exercise of my ministry and leadership in the PAOC and that there is no risk of harm beyond what is experienced in regular life and ministry.

I also understand that this project has a potential to benefit the ministry of the PAOC specifically and other Christian ministries in general.

I understand that as a participant in the project, I will be informed of the outcomes of the research.

I have had opportunity to ask questions concerning my participation in this project and I adequately understand what is involved and that I can continue to ask questions throughout the duration of the project.

I also understand that I can ask questions about the research in this project from Dr. Wm. Griffin, who is a Project-Thesis Consultant. Dr. Griffin can be contacted at wgriffin@paoc.org.

Signed

Date

Appendix B

Initial Questionnaire

One of the responsibilities of district and national leadership in the Pentecostal Assemblies of Canada (PAOC) is the oversight of the disciplinary procedures for credential holders as outlined in the General Constitution and By-Laws of the PAOC.

PLEASE ANSWER THE FOLLOWING USING THE SCALE OF 0-6 WHERE PROVIDED:

1. What was your knowledge level of PAOC's constitutional process related to credential discipline at the beginning of your role as district or national leader?

No knowledge 0 1 2 3 4 5 6 Complete Knowledge

Given the various responsibilities of your current role in leadership, how did you rate the importance of overseeing disciplinary procedures at the beginning?

No importance 0 1 2 3 4 5 6 Extremely Important

In terms of your overall role as a leader in the PAOC, please list the responsibilities in your role that you believe to be of greater importance than that of overseeing the credential disciplinary process?

- a) c)
- b) d)

2. How many years in your current role of leadership? ____ How many constitutional disciplinary processes have you supervised since commencing your current role? _____

What is your current knowledge level of the constitutional process related to discipline?

No knowledge 0 1 2 3 4 5 6 Complete Knowledge

3. Given the time spent and experience gained in your role in leadership, how would you now rate the importance of overseeing disciplinary procedures?

No importance 0 1 2 3 4 5 6 Extremely Important

4. The goal of this project is to provide the PAOC with a manual that will include specific chapters to assist all individuals involved in the disciplinary process.

What individuals do you think would benefit from the manual?

What content should be included?

Please provide any additional comments if desired.

Appendix C:

Final Questionnaire

Thank you for your involvement as a leader in the Pentecostal Assemblies of Canada (PAOC) in the development of a manual to assist with the disciplinary procedures for credential holders as outlined in the General Constitution and By-Laws of the PAOC.

PLEASE ANSWER THE FOLLOWING USING THE SCALE OF 0-6 WHERE PROVIDED:

1. What was your knowledge level of PAOC's constitutional process related to credential discipline prior to your participation in the workshop?

No knowledge 0 1 2 3 4 5 6 Complete Knowledge

What is your current knowledge level of the constitutional process related to discipline?

No knowledge 0 1 2 3 4 5 6 Complete Knowledge

Given the various responsibilities of your current role in leadership, how would you now rate the importance of overseeing disciplinary procedures?

No importance 0 1 2 3 4 5 6 Extremely Important

2. What elements of the workshop did you find helpful?

Appendix D:
Project Research Log

Date	Person/Group/Event	Type
5-Feb-14	Project Advisor	Conversation
20-Feb-14	Cohort re: Ethics	Email
12-Oct-14	Project Advisor	Conversation
10-Feb-15	Project Advisor	Conversation
15-Apr-15	Project Advisor	Conversation re: Manual
28-Apr-15	Pastor	Conversation
10-Apr-16	Panel 1	Email
30-Apr-16	National Administrators Committee	Presentation
30-Apr-16	Superintendents Committee	Discussion
30-May-16	Panel 1	Email
15-June-16	Panel 1	Presentation
13-Oct-16	Panel 2	Email
12-Jan-17	Panel 2	Presentation
15-Mar-17	Project Advisor	Conversation
28-Sept-18	Superintendent	Email
28-Nov-18	Evaluation Group	Email
5-Dec-18	Constitutional Review Committee	Email discussion re: Definitions
18-Dec-18	Superintendent	Email
7-Jan 19	Educational Specialist	Email
21-Jan-19	Panel 1	Email
25-Jan-19	Panel 1	Email

Appendix E:
**A Manual to Assist the Process of Credential
Discipline in the Pentecostal Assemblies of
Canada**

February 7, 2019

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Introduction and Purpose

This document is intended to serve as a guide when seeking to understand or when applying By-Law 10.6 Discipline of the *General Constitution and By-Laws* (GCB) of The Pentecostal Assemblies of Canada (PAOC).

Professional communities, including the educational, medical and legal professions, establish standards of behaviour, or applied ethics, by which their members voluntarily agree to abide, both personally and professionally.

Credential holders in the PAOC voluntarily agree, and annually affirm, to honour the standards and guidelines of the Ministerial Code of Ethics (MCE) and the lifestyle standards included in the GCB. This is accomplished by each credential holder at the time of submitting an initial application for credentials and the annual credential renewal application.

Note the following:

- ☑ This document is intended for use only by individuals involved in the disciplinary processes of the PAOC and is not intended for public review.
- ☑ While both informative and instructive, this document does not carry final authority and has not received approval by any official body in the PAOC. At all times the GCB supersedes this document on procedures involving the implementation of disciplinary processes. Consequently, if this document ever appears to be in conflict with the GCB, the GCB will govern.
- ☑ This is a dynamic document subject to revision as the GCB is amended, new issues arise or additional content is recommended by those involved in the disciplinary process. As a result, the document will require review and amendment whenever By-Law 10.6 of the GCB is amended by the General Conference.
- ☑ The goal in producing the manual is to encourage spiritual and pastoral care, as well as constitutional clarity for all individuals involved in a disciplinary process.

Chapter 1: Biblical and Theological Discussion of Discipline

The true church is to be recognized by the following marks: It practices the pure preaching of the gospel. It maintains the pure administration of the sacraments as Christ instituted them. It exercises church discipline for correcting error.

Belgic Confession of 1561 – Article 29

In an age of selective tolerance, particularly in areas of personal morality, the implementation of church discipline is, on the one hand, viewed by some as anachronistic, repressive, and even unchristian. On the other hand, members of Christian communities, especially Christian leaders, are expected to exhibit the highest levels of dignity, integrity, and respect in their personal and relational conduct. Religious communities are justifiably criticized for failure to maintain stated standards, especially when the failure of its leadership is ignored or concealed.

It is commonly understood that accountability and discipline are valuable, even necessary, in any society. This is particularly true for individuals involved in certain professions. Doctors, lawyers, educators, and individuals serving in positions of authority and influence are all subject to specific moral scrutiny.

The PAOC, as a Protestant and evangelical Christian denomination, relies on the Christian Scripture as the foundation of its theology and practice. Consequently, a discussion regarding discipline in the PAOC must begin by clarifying the denomination's understanding of Scripture and biblical authority because, as the GCB states, "Discipline [in the PAOC] is an application of scriptural principles that guide conduct and lifestyle" (GCB 2018, 41).

This chapter outlines how the Christian Scripture is foundational to PAOC theology and identifies the framework employed when interpreting the Scripture. It also reviews the biblical antecedents of corrective discipline from the Old Testament (OT). A selection of disciplinary applications from the New Testament are then included. The chapter concludes by listing biblical purposes for corrective discipline.

In the PAOC's *Statement of Fundamental and Essential Truths* (SOFET), which is Article 5 of the General Constitution and By-Laws, amended by General Conference in 2014, the following should be noted:

5.1 HOLY SCRIPTURES

All Scripture is given by inspiration of God by which we understand the whole Bible to be inspired in the sense that holy men of God were moved by the Holy Spirit to write the very words of Scripture. Divine inspiration extends equally and fully to all parts of the original writings. The whole Bible in the original is, therefore, without error and, as such, is infallible, absolutely supreme and sufficient in authority in all matters of faith and practice. (The Pentecostal Assemblies 2014)

Furthermore, the PAOC holds that the Scriptures present a compelling and trustworthy metanarrative about God, His attitude toward all that He created, and the ways He interacted with humankind, and how He continues to engage us.

That stated, alternative perspectives have developed regarding God and His involvement with people through history. The perspective embraced significantly affects how one views various practical matters related to the Christian faith, such as discipline. Specifically addressing the issue of ecclesiastical discipline, Jonathan Leeman, an authority in ecclesiastical discipline and author of *Church Discipline: How the Church Protects the Name of Jesus*,

outlines “two subtly different versions of the gospel” which result in variant interpretive frameworks.

Gospel 1: God is holy. We have all sinned, separating us from God. But God sent his Son to die on the cross and rise again so that we might be forgiven. Everyone who believes in Jesus can have eternal life. We’re not justified by works. We’re justified by faith alone. The gospel, therefore calls all people to “just believe!” An unconditionally loving God will take you as you are. (Leeman 2012, 11)

Gospel 2: God is holy. We have all sinned, separating us from God. But God sent his Son to die on the cross and rise again so that we might be forgiven and begin to follow the Son as King and Lord. Anyone who repents and believes can have eternal life, a life which begins today and stretches into eternity. We’re not justified by works. We’re justified by faith alone, but the faith which works is never alone. The gospel therefore calls all people to “repent and believe.” A contraconditionally loving God will take you contrary to what you deserve, and then enable you by the power of the Spirit to become holy and obedient like his Son. By reconciling you to himself, God also reconciles you to his family, the church, and enables you as his people to represent together his own holy character and triune glory. (Leeman 2012, 11-12)

It is noted that while everything stated in Gospel 1 would be biblically accurate, it is also incomplete. The truncated form of Gospel 1 has the potential of undermining the motivation to “live a life worthy of the Lord and please him in every way” (Col 1:10) and diminishes the need to engage in biblical discipline. The PAOC, as seen in its SOFET, embraces the fuller metanarrative of Gospel 2. For that reason, it finds biblical justification for engaging in ecclesiastical discipline, when required. That stated, the PAOC would also recognize the challenges that arise when seeking to both properly understand a compilation of ancient , diverse and multi-authored documents and then apply them to contemporary contexts. The two questions asked by Jesus in Luke 10:26 affirm

the necessity of both correct exegesis (“What is written in the Law?”) and correct hermeneutics (“How do you read it?”).

In *The Moral Vision of the New Testament*, Richard B. Hays outlines that properly understanding and applying the message of Scripture involves engagement in “four overlapping critical operations.” (Hays 1996, 3). These include the descriptive, the synthetic, the hermeneutical and the pragmatic tasks. I would suggest that the descriptive and synthetic tasks seek to primarily address Jesus’ first question, “What is written in the Law?” The hermeneutical and practical tasks would then address Jesus’ second question, “How do you read it?” The descriptive task is simply reading Scripture honestly and carefully and, by doing so, allow it to speak for itself. Engaging the descriptive task acknowledges what the passage says but is also attentive to what it is not saying. It is the task of receiving its message and resisting the temptation to expect or hope or force it to say more than it does. The synthetic task then requires the reader to take the information revealed from the descriptive task and find the natural and observable coherence that is contained in the entire canon of Scripture. Being inspired by God, it is expected that coherent themes will emerge from the Scripture as a whole. From Deuteronomy 4:2, “Do not add to what I command you and do not subtract from it,” we are encouraged to both see, and seek to extract, the coherent themes within all of Scripture. The hermeneutical task then seeks to apply the truths discovered from the descriptive and synthetic tasks into the modern context. Hermeneutics builds a necessary bridge enabling ancient truth to also inform our present and instruct our future. The culmination of this process is the pragmatic

task where ancient truth, properly understood and interpreted, is then applied and lived out in the personal and communal life of people. The ultimate value of any theological exercise is determined by Jesus' fruits test: "A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit.... Thus, by their fruit you will recognize them" (Matt 7:18,20).

Consequently, the PAOC would understand that the appropriate exercise of church discipline, when necessary, would be the logical and faithful result of properly understanding and applying biblical truth. The practice of The PAOC , would be in alignment with Article 29 of the Belgic Confession (1561). By identifying this, The PAOC not only believes its understanding of discipline is rooted in scripture but would see its practice as a matter of historical precedence. Article 29 in part states: "The true church is to be recognized by the following marks: It practices the pure teaching of the gospel. It maintains the pure administration of the sacraments as Christ instituted them. It exercises church discipline for correcting error" (Belgic Confession, 1561). This

There is value in noting that the term "discipline" in Scripture carries various meanings. On one hand it carries a wide and general definition that encompasses the activity any "disciple" would engage in as they seek to understand and develop in any field. In terms of Christianity, this is called discipleship and comprehensively includes activities such as prayer, worship, Bible study, fellowship, generosity and hospitality. Jeremy Kimble refers to this as "formative discipline" (Kimble 2013, 7), and it would be the intent of Ephesians 6:4, "Fathers, do not provoke your children to anger but bring them up

in the discipline and instruction of the Lord” (ESV). Scripture, however, also refers to discipline as a corrective event or process. While this correction must be understood in the larger context of formative discipline, it must also not be dismissed or avoided. Proverbs 10:17 illustrates its importance: “Whoever heeds discipline shows the way to life, but whoever ignores correction leads others astray.” That stated, corrective discipline in Scripture is never merely punitive, although it may seem so to the person experiencing it. Corrective discipline is to be redemptive and applied graciously in the hope that correction will lead to personal repentance and development, and restoration of fellowship, both with God and with offended people.

Recognizing the value of a society’s exercising appropriate corrective discipline (Rom 13) and valuing discipline in any profession (Rom 12), Scripture also affirms the value of discipline in the personal life of every believer. To this end, Scripture provides a sound rationale for redemptive corrective discipline, establishes clear precedence for such discipline within communities of faith, and outlines procedural principles to follow when applying discipline.

The foundation for scriptural discipline begins with a clear understanding of God’s nature, character, holiness, righteousness and justice, and His design of and desire for all people. Humans are made in the image of God and from the beginning, God designed them to enjoy personal fellowship with each one now and forever. However, “without holiness no one will see the Lord” (Heb 12:14).

Consequently, discipline in the church is a necessary grace, providing imperfect people the opportunity to engage in full service to God and experience

eternal fellowship with Him. As developed by Kimble, it serves as a gracious preparation for our eternal destiny, but also as a warning of final judgment (Kimble 2013, 2). Discipline also serves to encourage sincere repentance by a sinner and, at the same time, encourages the continued obedience of the other believers within the Christian community. This understanding of discipline calls every believer, particularly spiritual leaders, to be faithful: recognizing the seriousness of sin, the redemptive value of discipline, and the hope of eternal fellowship with God and other believers.

The remainder of this chapter will explore this biblical background in more detail and its specific application in The PAOC.

Old Testament Antecedents

The Old Testament (OT) provides several examples of redemptive discipline beginning with the exile from Eden. Each OT example provides foundational insight into New Testament (NT) discipline as it illustrates both God's attitude and response to individuals and communities that ignore His guidance and persist in their disobedience.

In Eden, humankind's original parents violated a known and understood standard, resulting in God's redemptive correction. Created in the image of God, our human parents were provided with great privilege, authority, and responsibility. Adam and Eve were required to actively cultivate Eden, the place of their assignment, and by so doing enjoyed the fruit of their labour. They were, however, prohibited from eating the fruit of one particular tree in Eden and given

a clear understanding of the consequence, death, should they disobey (Gen 3:3). Upon their willful disobedience, God initiated a process of redemptive discipline. Two specific aspects of this inaugural disciplinary event must be noted. First is their removal from their place of privilege, authority, and purpose. Consequently, it is noted in Genesis 3:23 that they were “banished” (v. 24 “driven”) from the garden. Second, embedded in the account are expressions of divine mercy and the provision for redemption and restoration. Though disobedient, they are covered with graciously provided apparel. Further, Paul House offers that, mercifully, Adam and Eve are protected from returning to the tree of life to spare them from living forever in a fallen state. The primary evidence of mercy, however, is announced in the *protoevangelion*, first gospel, of Genesis 3:15. A promise is made that the seed of a woman –namely, Jesus Christ – would one day crush the head of the serpent, Satan, and become the restorer of eternal life. A plan of restoration was identified and offered (House 1998, 66).

Following the exile from Eden, the judgment of the world via a flood (Gen 6-8) and the migration of people throughout the earth, God established a covenant with another human, Abraham. He promised to bless Abraham, to cause his family to increase to national status, and to establish his descendants in another land of promise. However, as with the humans in Eden, laws and observances were also established as part of this covenant, and violations would result in clearly understood consequences, including expulsion from the camp or community in certain situations. This removal from the place of privilege, community, and protection was to enable corrective discipline in the hope of full

restoration, if possible. It was redemptive for the one disciplined and protective of the community at large.

Observing the children of Israel throughout the OT, corrective discipline was required in a variety of circumstances to maintain the righteous standards of God, both in the life of an individual and collectively in the community of faith. Second Samuel 12 outlines the individual counsel of the prophet Nathan to King David on the occasion of David's personal transgression. Nehemiah 9 describes the communal confession of the people of Israel as they humbly acknowledged their collective disobedience to the law of God.

New Testament Applications

OT examples offer a backdrop to key NT texts that address discipline under the New Covenant. These texts provide valuable insight into instances where the exercise of good judgement was still required. Before reflecting on these, however, there is value in briefly considering Jesus' statement in Matthew 7:1, "Judge not, lest you be judged." This statement is raised on occasion to suggest that, now, under the New Covenant, Jesus forbids all aspects of judging and, consequently, any corrective discipline in the church would be inappropriate. In response, it is important to note that Jesus also encouraged appropriate judgement. Jesus' followers are encouraged to wisely judge the fruit of another's life (Matt 7:16). Jesus stated that believers might need to rebuke others for sin, even publicly if necessary (Matt 18:15-17; Lk 17:3). Apparently, whatever form of judgment Jesus prohibited in Matthew 7:1 does not include the kind of

appropriate judging required later in Matthew 7:16 and 18:15-17. Judging oneself, or self-examination, becomes an important element in Christian life, for example when participating in the Lord's Table (1 Cor 11:28).

While Jesus expects and empowers believers to exercise proper judgment, human judgment is at best finite, incomplete and temporal. Corrective discipline in the church is never intended to be a final statement regarding a person's eternal destiny. Such is simply beyond any believer's authority and ability. It does, however, anticipate a final judgement by Christ Himself that will be complete and ultimate.

The following passages of scripture enable us to see how the early church addressed and practiced the discipline they observed in the OT. The applications they made then enable the present day church to also make appropriate applications.

In Hebrews 12:4-11 discipline is presented as a positive means to a far greater end. Motivated by pure and divine love, God corrects His children in the same way a loving parent would discipline their offspring. Such discipline may seem unpleasant and uncomfortable at the time, but it is ultimately for the good of the believer as it shapes character, produces holiness, and enhances fruitfulness.

In your struggle against sin, you have not yet resisted to the point of shedding your blood. And have you completely forgotten this word of encouragement that addresses you as a father addresses his son? It says, "My son, do not make light of the Lord's discipline, and do not lose heart when he rebukes you, because the Lord disciplines the one he loves, and he chastens everyone he accepts as his son."

Endure hardship as discipline; God is treating you as his children. For what children are not disciplined by their father? If you are not disciplined—and everyone undergoes discipline—then you are not

legitimate, not true sons and daughters at all. Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of spirits and live! They disciplined us for a little while as they thought best; but God disciplines us for our good, in order that we may share in his holiness. No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it. (Heb 12:4-11)

This understanding of God's parental and loving heart expressed in the context any discipline He would apply is foundational to appropriately understanding the additional references to discipline in the NT. This is seen clearly in Galatians 6:1-8.

Galatians 6 encourages the careful restoration of those who have been caught in a sin. Restoration in the church is to be applied graciously and gently. This Scripture passage also includes two cautions, the first being a caution for those involved in the work of restoration, that they not be tempted. The second caution warns against allowing the continuation of unaddressed sinful behaviour, which inevitably produces a harvest of destruction.

My friends, if anyone is detected in a transgression, you who have received the Spirit should restore such a one in a spirit of gentleness. Take care that you yourselves are not tempted. Bear one another's burdens, and in this way you will fulfill the law of Christ. For if those who are nothing think they are something, they deceive themselves. All must test their own work; then that work, rather than their neighbor's work, will become a cause for pride. For all must carry their own loads.

Those who are taught the word must share in all good things with their teacher.

Do not be deceived; God is not mocked, for you reap whatever you sow. If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit. (Gal 6:1-8 NRSV)

First Corinthians 5 and 2 Corinthians 2 combine to outline a specific disciplinary case study in the early church. These combined texts affirm the expectation of godly discipline in the church, but also the goal of restoration. While the discipline in this case seems harsh, excommunication from the faith community, the preferred outcome reflects the parental and godly desire for full restoration.

In 2 Thessalonians 3:6, 11-15 believers are called to confront the sin of idleness in other believers. A directive is included regarding even associating with those who are not engaged in gainful employment.

In the name of the Lord Jesus Christ, we command you, brothers and sisters, to keep away from every believer who is idle and disruptive and does not live according to the teaching you received from us.

We hear that some among you are idle and disruptive. They are not busy; they are busybodies. Such people we command and urge in the Lord Jesus Christ to settle down and earn the food they eat. And as for you, brothers and sisters, never tire of doing what is good.

Take special note of anyone who does not obey our instruction in this letter. Do not associate with them, in order that they may feel ashamed. Yet do not regard them as an enemy, but warn them as you would a fellow believer. (2 Thess 3:6, 11-15)

In examining NT passages, an expansion on the previous discussion of Jesus related to judging is found in Matthew 18:15-18 (also note Luke 17:3-4). In personally addressed disciplinary issues, Jesus not only acknowledged that individuals are capable of acting sinfully, and therefore require discipline, but He outlined the appropriate steps required to address the offence and provide appropriate correction.

“If your brother or sister sins, go and point out their fault, just between the two of you. If they listen to you, you have won them over. But if they will not listen, take one or two others along, so that ‘every matter may be

established by the testimony of two or three witnesses.’ If they still refuse to listen, tell it to the church; and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector.

“Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

Jesus taught, however, that sin was significantly more than merely outward behaviour, also warning of the danger and destructiveness of internal heart issues that may be entertained (Matt 5:28). Jesus openly corrected His disciples when they exhibited improper attitudes, pointedly rebuked the error of religious leaders, and confronted the self-serving money exchangers in the temple. Jesus sought to bring correction to both inner heart attitudes and outward behaviours.

Throughout the Epistles, the writers addressed and corrected various issues, from erroneous theological teachers in Jude and Peter to transgressors in Corinthians. Paul specifically chided the Corinthian church for allowing immorality to continue without the application of appropriate discipline (1 Cor 5:1-5). In encouraging discipline and judgment, Paul noted that at some point in history Christian believers will “judge the world.” They will even judge angels (1 Cor 6:1-8). There are situations now in which godly judgment and correction is required within the church and by the church where we should not rely on the judicial processes available in society. It is implied that every member of a church has agreed to be in submission to godly discipline exercised by that faith community.

The passages reviewed enable important insight into how the early church understood discipline and a clear window into how it was applied in their

contexts. These provide a reliable foundation for disciplinary applications in the present church.

PAOC: Theological Foundations

Key doctrinal and theological statements related to ecclesiastical discipline are normally found in the statement of faith and policies of the ecclesiastical organization. PAOC's statement of faith is included in its Constitution (GCB 2018, 4). Two references from the statement of faith have primary application to this thesis. First, The PAOC's doctrine of humanity identifies that all humans are created in the image of God, yet are born with both a sinful nature and a free will.

5.4 HUMANITY Humans were originally created in the image and likeness of God. They fell through sin and, as a consequence, incurred both spiritual and physical death. Spiritual death and the depravity of human nature have been transmitted to the entire human race with the exception of the Man Christ Jesus. (GCB 2018, 4)

Consequently, individuals inevitably make personal decisions that are outside of God's revealed purpose for humanity. As a result of faith in Christ, a person becomes a new creation. As a new creation, the believer receives the Holy Spirit who enables them to experience of spiritual life and produce spiritual fruit. The Holy Spirit enables the person to imitate of the life of Jesus Christ and is the basis of a life of progressive sanctification and holiness expected for all believers, but especially for Christian leaders. As stated in the PAOC's statement of faith,

Sanctification is dedication to God and separation from evil. In experience it is both instantaneous and progressive. It is produced in the life of the believer by the appropriation of the power of Christ's blood and risen life through the person of the Holy Spirit; He draws the believer's attention to Christ, teaches them through the Word and produces the character of

Christ within them. Believers who sin must repent and seek forgiveness through faith in the cleansing blood of Jesus Christ. (GCB 2018, 4)

Even though a person may have experienced regeneration and understands the demands of a lifestyle of honour and holiness, they may make unholy decisions leading to engaging in dishonorable behaviour that requires appropriate disciplinary action. A biblical disciplinary process will involve confession, repentance, forgiveness and restoration.

Discipline in the PAOC is not understood to be punitive, but rather redemptive. Its goal is to not only enable the individual to continue in their calling, but to do so with enhanced Christlikeness as evidenced by increased humility, wisdom and respect for others.

The GCB states, “Discipline is an application of scriptural principles that guide conduct and lifestyle” (GCB 2018, 41). The previous biblical texts provide a foundation for this statement. They recognize the reality of human imperfection and acknowledge that, at times, individuals may make choices that require disciplinary action. They also acknowledge that Christian care of another includes addressing a failure, bringing them to an awareness of their sin and need for restoration.

Biblical Purposes of Discipline

In summary, reflecting on the various references to discipline in Scripture and incorporating concepts from Cheong (2013), Kimble (2013) and Leeman (2012), the following points assist us to address the question, “Why does the church require discipline?”

First, it provides gracious correction and encouragement to a disobedient believer. As God's loving care is occasionally expressed through corrective discipline as stated in Hebrews 12, so genuine Christian love is, on occasion, expressed through restorative discipline. Being aware of the damaging effects of sin and disobedience in one's life and one's relationships, a genuinely Christian community is compelled to not allow such behavior to continue unaddressed. This is one way that believers make every effort to "carry one another's burdens" (Gal 6:2). It is understood that once confession of sin is received, additional time is required to restore the relational trust that has been diminished, or even broken, as a result of selfish choices made.

Second, it ensures that fellow believers understand both the blessing of obeying God's standards and the burden of disobedience. Jesus stated that discipline might lead to open confession of sin or disclosure in the church (Matt 18:17). Paul encouraged Timothy to publicly rebuke a wayward leader (1 Tim 5:20). While this may result in temporary shame for a disobedient individual, it also openly informs others of the standard of righteousness expected within the faith community.

Thirdly, it ensures the spiritual health and well-being of the faith community. Unaddressed sin has a detrimental effect on the entire community, as Paul warned of in 1 Corinthians 5:6.

It also enhances the public witness of the faith community. A primary purpose of the church is to declare and demonstrate that God's kingdom has been established on earth through the sacrificial work of Jesus. When the church is seen

as conforming to the world and not demonstrating the values of Christ's kingdom, it loses both its attractiveness and effectiveness in witness. Further, the joyful obedience of a believer creates constructive curiosity in an unbeliever, as noted in Matthew 5:16; John 13:34-35; 1 Corinthians 5:1 and 1 Peter 2:12.

The most compelling reason to faithfully administer church discipline is that it glorifies God and maintains the honour of Jesus, the name we bear. Created in the image of God, then redeemed by Jesus the Son and empowered by God's Spirit, we now live to bring glory to God by reflecting Jesus' nature and character.

Finally, the church must discipline those who go astray to illustrate that temporal and human judgment is a gracious precursor of the final judgment that God Himself will conduct at the end of time. According to Revelation 20:11-15, and as identified in the Apostles' Creed, Christ's personal judgment of "the quick and the dead" will occur. For this reason, 1 Corinthians 11:31-32 encourages believers to personally engage in self-examination: "But if we judged ourselves, we would not come under judgment. When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world." Kimble notes that the final judgement is not in relation to one's salvation but rather in relation to their behavior. "When surveying the passages detailing the final judgement, it should be noted that individuals are judged according to what they have done (e.g., Matt 25:31-46; 2 Cor 5:10; Rev 20:13). As such, to be completely accurate to Pauline language we are justified by faith and judged according to works" (Kimble 2013, 9).

To conclude, judgment for disciplinary reasons in the church is designed to be corrective, not vindictive. It is also to be just and fair, avoiding partiality. It is temporal, not eternal. It is redemptive and restorative, not dismissive. It is specifically designed by God to redirect the errant soul back to the true life that is available only in Christ.

Chapter 2: Information for Inquiring Complainants

Individuals with a complaint involving a credential holder serving in the PAOC may register their concern(s) with the appropriate district or national office in one of two ways. The first is by informally expressing a report, rumour or complaint as noted in By-Law 10.6.4, made either verbally or in writing. These concerns would not contain first-hand information of specific events or actions but be more general in nature identifying a personal, relational or congregational situation where additional attention by the District Superintendent/Executive Director of International Missions (DS/EDIM) may be required. The expressed concern is then given due consideration by the DS/EDIM and another member of the district executive/International Missions Operations Committee (IM OPS) as noted in By-Law 10.6.4.

After thorough consideration of the matter, this committee of two PAOC leaders has the prerogative to: a) dismiss the matter if there is little or no evidence available to substantiate the concern; b) address the issue with the credential holder in question and then determine the preferred path forward; or c) direct the preparation of an allegation, which would launch an official investigation.

Alternatively, an individual with a complaint may present a formal allegation, in writing and signed, which necessitates an official investigation. According to By-Law 10.6.6, “Alleged violations under By-Law 10.6.2 shall be investigated.” A signed allegation is a concern about a credential holder registered by a complainant, asserting immoral or unethical behaviour as described in By-

Law 10.6.2, reporting first-hand information of specific events, and/or times, and/or activities, and/or other individuals.

If a complaint or allegation is brought relating to actions by a District Superintendent, it is directed to the General Superintendent to be addressed according to By-Law 10. Similarly, if a complaint or allegation is brought relating to actions by a member of a District Executive, it is directed to the office of the General Secretary Treasurer (By-Law 10.6.3.)

The following are templates of three letters that may be amended as required. The first is designed to simply acknowledge receipt of a report, rumour or complaint, with a commitment to follow up in the near future. The second letter is the follow-up, outlining the shared decision of the DS/EDIM and the member of the district executive or IMOPS invited to consider the information. The third letter would apply when a formal, written and signed allegation has been filed.

Letter C.1 (Receipt of Informal Complaint)

Dear _____,

In writing today, I am acknowledging receipt of your concerns regarding the conduct of _____, a credential holder in The Pentecostal Assemblies of Canada (PAOC).

I wish to assure you that your concerns are taken seriously and will be addressed appropriately, in accordance with the constitutional procedures outlined in By-Law 10.6 of the *General Constitution and By-Laws* of the PAOC. The latest

version of the *General Constitution and By-Laws* is available for review at:

<https://www.paoc.org/church-toolbox/church-resource-documents/constitutions>

Once the information provided has been fully considered, I will inform you of the decision and its implications.

Sincerely,

Letter C.2 (Follow-up on Informal Complaint)

Dear _____,

I am writing today to follow up my correspondence of _____, and the concerns you raised regarding the ministerial conduct of _____, a credential holder in The Pentecostal Assemblies of Canada (PAOC). I wish to assure you that your concerns were taken seriously and were addressed in accordance with the constitutional procedures outlined in By-Law 10.6 of the *General Constitution and By-Laws* of the PAOC.

As required in By-Law 10.6.4, Rev. _____, a member of the district executive/IMOPS, was invited to join me in consideration of your concerns.

Based on the information we received to date, we concluded

- a) that we will not proceed further with this file at this time.
- b) there is value in seeking additional information and therefore are initiating an official investigation. (Add content from Letter C.3)

I know you will join us as, together, we pray for a godly resolution to the concerns raised.

Sincerely,

Letter C.3 (Receipt of Allegations)

Dear _____,

In writing today, I am acknowledging receipt of your (*date*) correspondence in which you note specific allegations regarding the conduct of _____, a credential holder in The Pentecostal Assemblies of Canada (PAOC).

I wish to assure you that your concerns are taken seriously and will be addressed appropriately, in accordance with the constitutional procedures outlined in By-Law 10.6 of the *General Constitution and By-Laws* of the PAOC. The latest version of the *General Constitution and By-Laws* is available for review at:

<https://www.paoc.org/church-toolbox/church-resource-documents/constitutions>

By-Law 10.6 may seem complicated, so please allow me to mention the following with a desire to assist you in understanding the next steps in the process as they relate to you.

First, Rev. _____ and Rev. _____ have agreed to serve as the investigators of the allegation(s) and will be in contact with you. You will be provided opportunity to review and clarify the information noted in your communication. They will also be prepared to receive additional information that you may wish to contribute.

Following that meeting, a final copy of your signed correspondence will be provided to the credential holder and they will be given an opportunity to respond to the allegation(s) and offer comment. If the credential holder

affirms the allegation(s) to be true and offers a confession, you will be informed by letter.

However, if the credential holder denies the allegation(s), a full investigation will be conducted.

If, after due investigation, it is determined that insufficient evidence exists to register constitutional charges against the credential holder, you will be informed of the conclusion of the investigation by letter (By-Law 10.6.10.2).

Alternatively, if, after due investigation, it is determined that sufficient evidence exists for constitutional charges to be registered (By-Law 10.6.9), you will also be informed. This may require you to provide testimony, in person, at a District Hearing (By-Law 10.6.6).

If a District Hearing is required, the District Superintendent/EDIM is required to inform you of the verdict of the District Hearing Committee within 10 days of the conclusion of the Hearing (By-Law 10.6.11.10.2).

Please note that By-Law 10.6.11.10.4 does provide opportunity for the credential holder to appeal a verdict within 40 days of the Hearing. Should an Appeal Hearing be conducted, you will also be informed if the appeal was successful.

The PAOC's constitution stipulates that until the constitutional process related to an allegation has concluded, there is to be no contact between the credential holder and you. Please inform me immediately if any direct or indirect contact is initiated (By-Law 10.6.6.9).

(Optional – often informal) Finally, we recognize that raising this concern can be very challenging to you personally. We want to provide you with support and encouragement. Should you have any questions or concerns, please contact me or Rev. _____ who will serve as a resource person for you.

I know you will join us as, together, we pray for a godly resolution to the concerns raised.

Sincerely,

Chapter 3 Role of the District Superintendent or Executive Director of International Missions

District Superintendents (DS) or the Executive Director of International Missions (EDIM) are constitutionally responsible to oversee and facilitate all aspects of the disciplinary process, except an Appeal Hearing, should an Appeal be requested. Their role would primarily be one of a sports coach, ensuring that the proper individuals are engaged in the process at the proper time. The DS/EDIM has limited involvement in the actual meetings.

The DS/EDIM must always ensure they are responding in a gracious, fair and equitable manner and select individuals to assist in disciplinary proceedings who have demonstrated that they are also gracious, fair and equitable.

Complaints and Allegations.

A disciplinary process begins with the registering of a complaint regarding a credential holder. A complaint may be registered in one of two ways. The first is by informally expressing a report, rumour or complaint as noted in By-Law 10.6.4 and it can be either verbal or in writing. These concerns would not contain first-hand information of specific events or actions and be more general in nature identifying a personal, relational or congregational situation where additional attention may be required by the District Superintendent/Executive Director of International Missions (DS/EDIM).

After formally acknowledging receipt of the concern, the DS/EDIM is then required to select a member of the district executive/IMOPS and, as an initial

assessment committee, fully consider the report, rumour or complaint. Once the matter is considered, this committee has the prerogative to: a) dismiss the matter if there is little or no evidence available to substantiate the concern; b) address the issue with the credential holder in question and then determine the preferred path forward; or c) direct the preparation of an allegation, which would launch an official investigation. The DS/ EDIM will inform the complainant of the decision taken.

Alternatively, an individual with a complaint may present a formal allegation, in writing and signed, which then necessitates an official investigation. A signed allegation is a concern about a credential holder registered by a complainant, asserting immoral or unethical behaviour as described in By-Law 10.6.2, reporting first-hand information of specific events, and/or times, and/or activities, and/or other individuals. According to By-Law 10.6.6, “Alleged violations under By-Law 10.6.2 shall be investigated.”

Upon receipt of an allegation either directly from a complainant or following due consideration of a report, rumour or complaint, the DS/EDIM is then required to determine *what*, *when* and *where* the alleged offence occurred.

The *what* question involves: does the alleged offence involve a minor, a civil suit, a criminal investigation or criminal charges? The DS/EDIM would also consider what section of By-Law 10.6.2, Causes of Disciplinary Action, would apply. If the offence involves a minor, it must be immediately reported to the appropriate authorities.

10.6.7.3.3 Should the allegations against the credential holder be one of a violation that is required by law to be reported (including but not limited to offences against minors), the district or missions investigators shall report the offender to the appropriate legal authorities. The district or missions investigators shall be guided in their own investigation pursuant to By-Law 10.6.2 and By-Law 10.6.7.1-2.

If a credential holder is charged or sued in a civil suit, the DS/EDIM has the right to investigate and determine if the district should proceed with constitutional charges (By-Law 10.6.8). When a credential holder is under investigation by legal authorities for alleged offences under the Criminal Code of Canada, which have yet to result in official legal charges, the District Superintendent shall proceed with an investigation of the allegations (By-Law 10.6.7.2). If the offence involves - or during the investigation becomes - actual criminal charges, then By-Law 10.6.7 requires the suspension of any ecclesiastical investigation.

By-Law 10.6.3.8 addresses *when*.

Should the alleged offence have occurred prior to the time the person so charged became a credential holder with The Pentecostal Assemblies of Canada or any other recognized religious body, the district executive ... would not proceed with such a case, unless legal charges were laid, in which case By-Law 10.6.7 shall apply.

There would also be value in determining if the notwithstanding provision following By-Law 10.6.2.2.5 might come into effect following an investigation.

Notwithstanding the above, when more than 10 years have elapsed from an occurrence which is the cause for disciplinary action or the dismissal of a credential, a district executive or the International Missions Operations Committee may determine after investigation that no discipline be administered when, in view of all the circumstances, it would appear that such discipline would serve only as being punitive in nature rather than rehabilitative. In the event that discipline is deemed appropriate, it would be the prerogative of the district executive or International Missions

Operations Committee to consider reducing the normal disciplinary action associated with the offence.

Where? Should the alleged offence have occurred in a district other than the credential holder's current district, the District Superintendent of the district in which the offence took place shall conduct disciplinary procedures as outlined in By-Law 10 with the following provisions:

10.6.3.1 The official allegations and any subsequent charges must be reported to the credential holder's current district or the international missions department.

10.6.3.2 Based on the nature of the allegations the superintendent of the credential holder's current district shall have the right to determine restriction of ministerial activities until the allegations have been resolved. In the case of a credential holder serving with International Missions, the Executive Director of International Missions shall have the right to determine restriction of ministerial activities until the allegations have been resolved.

10.6.3.3 The District Superintendent of the district in which the offence occurred shall act as the officiating church officer on behalf of the credential holder's current district.

10.6.3.4 The District Superintendent or Executive Director of International Missions of the credential holder's current district or region shall have the right to have two members of the current district executive or International Missions Operations Committee present should the procedures warrant a hearing.

10.6.3.5 If the verdict of the hearing is guilty as charged, then the current district or International Missions Operations Committee shall take appropriate credential action as determined by the hearing committee.

10.6.3.6 The hearing files, including the minutes and decisions of the hearing committee, of the actual charges, and written letters of confession shall be held in the credential holder's current district or department.

10.6.3.7 If the verdict of the hearing is guilty as charged and a restoration program is deemed appropriate, the credential holder's current district or international missions department shall have responsibility for the restoration program.

10.6.3.8 The current district or International Missions Operations Committee has the responsibility to assess the appropriateness of credential reinstatement.

If the alleged offence occurred within the district/mission of their responsibility, the DS/EDIM will then appoint two investigators who will expedite the requirements of By-Law 10.6.6. (Also note Chapter 5 of the Manual.)

Appointment of Investigators and the Investigation.

Two investigators, appointed by the DS/EDIM, are required one of which may be the DS/EDIM (By-Law 10.6.6). However, while the DS/EDIM may serve as an investigator, this is not recommended for several reasons. First, the pastoral relationship between a DS/EDIM and the respondent credential holder and their family may be negatively affected if the DS/EDIM is also an investigator. Second, the pastoral relationship between the DS/EDIM and the congregation/ministry the credential holder serves could be affected by the involvement of the DS as an investigator. Third, the objectivity of the DS/EDIM could be brought into question as they are also required to facilitate other aspects of the disciplinary process including the appointment of a Hearing Committee and the presentation of a restoration program. And finally, if the DS/EDIM serves as an investigator, they may be required to participate at the Hearing Committee to present evidence and be questioned by the respondent credential holder. It could be argued that the constitutional authority provided to the DS/EDIM could, as a minimum, cause a respondent credential holder to perceive themselves to be unfairly disadvantaged, resulting in a National Appeal.

Given the nature of the allegation, and when investigators are interviewing a member of the opposite gender, there would be value in ensuring that another person from the interviewee's gender is present as a confidential support person.

Prior to the investigators arranging to meet with the credential holder, the DS/EDIM may request a courtesy meeting with the respondent credential holder to inform them of the fact that an allegation(s) has been received by the District/IM Office regarding their credential. The DS/EDIM may also, as a courtesy, inform the credential holder of the names of the appointed investigators and that they will arrange to meet with the credential holder to present the allegation(s) and receive a response. It is possible that the credential holder could volunteer a confession to the DS/EDIM during this courtesy meeting. If this courtesy meeting is scheduled, the DS/EDIM would be accompanied by another credential holder. Attending this meeting would prejudice the credential holder and disqualify them from involvement on a Hearing Committee should one be required.

During the investigation, the DS/EDIM would endeavour to provide pastoral care and support for several individuals including the complainant, the respondent credential holder, the credential holder's family, and the congregation/ministry served by the credential holder. At the same time, the DS/EDIM serves as a resource for the investigators.

At any time during the investigation, the DS/EDIM has the discretion to place restrictions on the ministry of a respondent credential holder based on the evidence at hand and the nature of the offence (By-Law 10.6.6.7). It would be

advisable to include another credential holder in this decision to avoid personal criticism that may arise from a solo decision.

If, during the investigation, the investigators determine that criminal charges may apply then By-Law 10.6.7.3 takes precedence.

10.6.7.3 When a credential holder has allegations made against them that could be a violation of the Criminal Code of Canada or the criminal records department in the nation in which they serve:

10.6.7.3.1 The District Superintendent or Executive Director for International Missions shall proceed with an investigation of the matter to determine the validity of the allegations.

10.6.7.3.2 If the investigation indicates sufficient evidence to proceed with disciplinary action, the investigating officers shall use their discretion in reporting the matter to the legal authorities, unless formal reporting is required by law.

10.6.7.3.3 Should the allegations against the credential holder be one of a violation that is required by law to be reported (including but not limited to offences against minors), the district or missions investigators shall report the offender to the appropriate legal authorities. The district or missions investigators shall be guided in their own investigation pursuant to By-Law 10.6.2 and By-Law 10.6.7.1-2.

Upon conclusion of an investigation, the investigators present a written report to the DS/EDIM. (See Appendix B). If the investigators conclude there is insufficient evidence to lay a charge, the matter will be dropped. The DS/EDIM is required to inform the complainant and the respondent of this decision in writing according to By-Law 10.6.10.2 (template letters provided).

In instances of insufficient evidence, given that a concern was expressed that may have affected relationships, the DS/EDIM, or their appointee, may also seek to counsel all parties involved toward reconciliation in their relationships to

resolve any continuation of rumours or conflicts related to the matter. Note By-Law 10.6.10.4.

Filing of Formal Charges.

If there is sufficient evidence to file a charge(s), the investigators draft the actual letter outlining the charge(s). The DS/EDIM will again review *when* the offence occurred and consider inviting the district executive or IMOPS to invoke the notwithstanding clause following By-Law 10.6.2.2.5.

Notwithstanding the above, when more than 10 years have elapsed from an occurrence which is the cause for disciplinary action or the dismissal of a credential, a district executive or the International Missions Operations Committee may determine after investigation that no discipline be administered when, in view of all the circumstances, it would appear that such discipline would serve only as being punitive in nature rather than rehabilitative. In the event that discipline is deemed appropriate, it would be the prerogative of the district executive or International Missions Operations Committee to consider reducing the normal disciplinary action associated with the offence.

If the alleged offence occurred within the last 10 years, formal charges will be prepared according to By-Law 10.6.2 and filed at the district office.

Upon laying the charge(s) by the investigators, the DS/EDIM is required to ensure that the credential holder is informed of the actual charges as stated in By-Law 10.6.9. It must be noted, however, that once the credential holder is duly informed of the charge(s), a constitutional timeline is initiated. Consequently, the DS/EDIM may delay informing the respondent of a charge until such a time as the District can adequately facilitate a Hearing Committee within 40 days of the notice. In addition, the respondent must be informed of the actual date of the hearing at least 15 days in advance.

The person against whom charges have been filed shall be informed in writing of the charges made according to By-Law 10.6.2, including a signed copy of the charges; either by registered mail or hand delivered to the individual on behalf of the investigating committee at least 15 days before being called to appear before the hearing committee. The disciplinary hearing should take place, if possible, in the locality of the alleged offence or offences to facilitate access to as many witnesses as possible.

Disciplinary Hearing

The DS/EDIM will also arrange for a disciplinary hearing. The Hearing must be conducted within 40 days of the confirmed receipt of the charges by the credential holder, By-Law 10.6.9, unless an extension is mutually agreed on by the DS/EDIM and the credential holder (By-Law 10.6.11).

The district executive/IMOPS would normally serve as the hearing committee, understanding that the DS/EDIM are excluded. However, should the district executive/IMOPS find itself compromised in any manner, or appear to lack impartiality, or lack gender and/or cultural diversity, the DS/EDIM shall appoint a hearing committee composed of ordained ministers with at least five years' experience from within the district, to hear the charges (By-Law 10.6.3). The hearing committee should be an uneven number, including the Chair, to ensure a majority decision.

During the actual Hearing, and if the DS/EDIM did not serve on the investigation committee or provide testimony at the district hearing committee, they shall have the right to be present as an observer and a procedural resource person. They would not be present or participate when the verdict is being considered (By-Law 10.6.11.2.4).

The Verdict

The DS/EDIM has the following responsibilities in the announcement of the verdict as noted in By-Law 10.6.11.10.

10.6.11.10.1 The verdict shall be communicated to the District Superintendent or Executive Director for International Missions and placed in the minutes of the district executive or International Missions Operations Committee noting the charge only by reference to the specific section of the General Constitution and By-Laws of The Pentecostal Assemblies of Canada By-Law 10.6.2.

10.6.11.10.2 The District Superintendent or Executive Director for International Missions shall communicate the verdict in writing to the credential holder, including the right and process of appeal, if eligible for an appeal, and to the complainant and to any other appropriate person within 10 days. The written statement to the credential holder must be sent by registered mail.

10.6.11.10.3 If the accused is found guilty, the credential holder shall be informed in writing that credentials are suspended until restoration and reinstatement have been completed, subject to the appeal process.

10.6.11.10.4 If a guilty verdict is reached, the individual shall be informed in writing of the right and process of appeal.

10.6.11.10.5 If the verdict is one of not guilty, then no record of the hearing shall leave the district office or international missions department in the case of a transfer of the credential holder from the district or department.

10.6.11.10.6 If a credential holder confesses to a wrongdoing or is found guilty by a hearing committee, then the District Superintendent or Executive Director for International Missions should use discretion as to whether a public announcement needs to be made to state the cause of discipline (using the specific words of the General Constitution and By-Laws) to the appropriate people. A statement of disciplinary action taken shall be communicated in writing to the local church board or national fellowship partner where applicable.

An Appeal

In the event of an appeal being directed to the office of the General Secretary Treasurer within 40 days of the verdict of the District hearing Committee, the DS/EDIM has the following responsibilities (By-Law 10.6.14.6).

The District Superintendent or Executive Director for International Missions shall appoint one member of the hearing committee and one

member of the investigating committee to represent the district or international missions. If the District Superintendent or Executive Director for International Missions did not serve on the investigating committee, nor provide testimony at the hearing committee, the District Superintendent or Executive Director for International Missions, by virtue of office, has the right to be present at the appeal hearing as an observer only. The District Superintendent Executive Director for International Missions shall not be present or participate when the verdict is being considered.

If the appeal committee has upheld the appeal of the credential holder, the District Superintendent/EDIM shall inform the complainants who submitted the original allegation of the appeal committee's decision within 30 days of the appeal hearing.

New Evidence

Throughout the disciplinary process, the DS/EDIM must be aware of the provisions of By-Law 10.6.15, New Evidence. Guidance is provided in the following two scenarios: new allegations are made while existing allegations are being addressed, and new evidence is made available that may affect the outcome of the District Hearing Committee.

If at any time during the process of disciplinary action new allegations are made, the District Superintendent or Executive Director for International Missions shall review them and consider a new investigation and the process of further disciplinary procedures according to By-Law 10 of the General Constitution and By-Laws of The Pentecostal Assemblies of Canada. If at any time during the disciplinary process new and substantive evidence is available that would support the credential holder and could overturn the decision of the hearing committee, the investigating officers shall review the evidence, and if there is substance to the new information that could affect the outcome of the hearing, the investigating committee shall call for a new hearing by the hearing committee. If the investigators judge the new evidence to be insufficient to warrant a new hearing, the credential holder has the right to request the appeal committee to review the new evidence and determine if the district or international missions shall hold a new hearing. If the new evidence occurs after the appeal board has made a final decision, then the district or international missions shall be responsible to hear the new evidence according to the General Constitution and By-Laws.

Chapter 4: Directions for a Respondent Credential Holder

Professional communities, such as the medical, legal and educational professions, each establish standards of behaviour, or applied ethics, by which members voluntarily agree to abide both personally and professionally. Likewise, credential holders in the PAOC voluntarily and annually agree to honour the standards and guidelines of the Ministerial Code of Ethics and the lifestyle standards included in the GCB. This is accomplished by each credential holder acknowledging their agreement to abide by these documents at the time of submitting an initial credential application and the annual credential renewal application.

Credential holders are required to process various thoughts and feelings once they are made aware that an allegation has been received regarding their life and/or ministry. This can be an unsettling experience, and clear communication can be of great assistance to them, their spouse and family. Therefore, templates of four potential letters are provided. The first letter (R.1) is used to inform the credential holder that allegations have been received and that the investigators will be in contact to arrange a meeting. The second letter (R.2) is employed if the credential holder provided the investigators with a full confession. The third letter (R.3) reflects the constitutional process should the credential holder deny the allegation and be unable or unwilling to provide a confession. The fourth letter (R.4) would be used if actual charges are registered following an investigation.

Letter R.1 (Informing of Allegation and Investigation)

Dear _____,

This is to inform you that the Office of the District Superintendent/EDIM has received written allegation(s) in regard to your ministerial credential. According to By-law 10.6.6 of the *General Constitution and By-Laws* of the PAOC, an investigation will be commenced. The primary purpose of the investigation is to gather the facts related to the allegation to determine if a Hearing would be required.

Rev _____ and Rev _____ have been appointed to serve as the Investigating Committee as required in By-Law 10.6.6, noting “that it is their responsibility to safeguard the minister, the church, and the fellowship.”

They will arrange to meet with you and provide you with a copy of the allegation(s) and you will be provided an opportunity to respond.

10.6.6.3.1 The credential holder shall receive a copy of the allegation.

10.6.6.3.2 Upon being informed of the allegation, an accused credential holder shall be granted the opportunity to make a statement with regard to the allegation.

I also encourage your review of By-Law 10.6 of the *General Constitution and By-Laws* as concerns are taken seriously and must be addressed appropriately. The General Constitution and By-Laws is available for review at: <https://www.paoc.org/church-toolbox/church-resource-documents/constitutions>

I know you will join us as, together, we pray for a godly resolution to the concerns raised.

Sincerely,

_____.

Letter R.2 (Confession Provided)

Dear _____,

Thank you for meeting with Rev. _____ and Rev. _____ on (date).

During that meeting, you were provided a copy of the (*date*) letter in which the allegation(s) was/were outlined. In response you provided a written confession.

At that meeting you acknowledged that (*content of confession*). You were also asked if there were any other incidents that would require disciplinary care, and you said no.

Your confession will be received by the District Executive, and they will determine the disciplinary action and terms of a restoration program. I will be in contact with you as soon as the District Executive is able to meet.

We will continue to pray with you.

Sincerely,

_____.

Letter R.3 (Denial of allegation)

Dear _____,

Thank you for meeting with Rev. _____ and Rev. _____ on (*date*).

During that meeting, you were provided a copy of the (*date*) letter by _____ in which the allegation(s) was/were outlined. You were provided an opportunity to respond.

Based on your denial of the allegations, the investigators are now constitutionally required to continue their work of collecting and screening all available evidence.

Respecting all involved, including the individual expressing the concern, allegations are taken seriously and must be addressed appropriately, in accordance with the constitutional procedures outlined in By-Law 10.6 of the *General Constitution and By-Laws* of The Pentecostal Assemblies of Canada. The latest version of the *General Constitution and By-Laws* is available for review at: <https://www.paoc.org/church-toolbox/church-resource-documents/constitutions>

We do note, however, that By-Law 10.6 can seem complicated, so please allow me to mention the following points that will assist you in understanding the next steps in the process.

Rev. _____ has agreed to be available to you, your spouse and family, if required, as a resource person to provide personal and spiritual support and constitutional counsel. They will be in contact with you to discuss ways they may be able to support you.

Also, the Investigators are required to follow the principles of natural justice. You are presumed innocent until a determination of guilt is established after due process. However, based on the seriousness of the allegation(s), ministry may be restricted. (If a restriction is determined, outline what is restricted.)

The constitution does stipulate that until the process related to the allegations has concluded, there is to be no contact between the person raising the allegations and you, so please inform us immediately if any direct or indirect contact is initiated.

If, after due investigation, it is determined that sufficient evidence exists for formal charges to be registered (By-Law 10.6.9), you will be provided a copy of the charges. You will also receive additional information relative to the process of a District Hearing.

If there is insufficient evidence to proceed with formal charges, you will be informed of the conclusion of the investigation by letter.

Thank you for continuing to pray with us for a godly conclusion to these concerns.

Sincerely,

_____.

Letter R.4 (Informing of Charges Filed)

Dear _____,

Without Prejudice,

This is to inform you that in conclusion to an investigative process regarding your ministerial credentials with the PAOC, formal charges are now filed according to By-Law 10.6.2.

The charges include (*cite actual constitutional references*).

You are now required to appear before a District Hearing Committee. The date for the Hearing will be *(date)*, at *(time)* at *(location)*.

By-Law 10.6.11 addresses the Disciplinary Hearing and is attached for your reference. Please review this carefully, especially noting By-Law 10.6.11.5 as it specifically addresses the format and agenda of the disciplinary hearing.

Also, as noted in By-Law 10.6.11.4, you may invite your spouse or another credential holder to be present for support. They are not, however, permitted to participate.

The Chair of the Hearing Committee will be in contact prior to the hearing committee to confirm your attendance.

Prayerfully and sincerely,

_____.

Chapter 5: Directions for Appointed Investigators

Thank you for your willingness to serve the Lord and the Fellowship as an investigator of recent allegations received with regard to another credential holder.

As a part of credential renewal in the PAOC, each credential holder annually agrees to abide by the standards of By-Law 10, which means they also agree to honour and participate in constitutional procedures should allegations be presented regarding their credential.

It is very important for investigators to be fully aware of the entire disciplinary process as outlined in By-Law 10.6, as your involvement may be required through to a National Appeal Hearing. The latest version of the *General Constitution and By-Laws* is available for review at www.paoc.org -> Fellowship Services -> Forms and Information -> Constitutions -> General

Constitution and By-Laws -> By-Law 10.6.

Please also note the following additional commentary as it will assist in your responsibilities as an investigator.

1. Along with the first Chapter of this manual, the General Constitution and By-Laws outlines the nature and purpose of discipline in the context of the PAOC.

10.6 DISCIPLINE

10.6.1 THE NATURE AND PURPOSES OF DISCIPLINE

Discipline is an application of scriptural principles that guide conduct and lifestyle. The aims of discipline are that God may be honored, that the purity and welfare of the ministry may be

maintained, and that those under discipline may be brought to repentance and restoration.

Discipline is to be administered for the restoration of the minister, while fully providing for the protection and advancement of the spiritual welfare of our local assemblies. It is to be redemptive in nature as well as corrective, and is to be exercised as under a dispensation of both justice and mercy. The following actions shall be proceeded with only after all other avenues of Christian counsel and admonition have been attempted.

Comment: This section of the constitution underscores the importance and necessity of discipline in the church, noting that it is to be redemptive as well as corrective.

2. Prior to meeting any individuals related to the allegation, the investigators will meet to review the GCB relative to the disciplinary process, to review the content of the manual, to resolve any questions that may arise, and to clarify which role each will fill as investigators: Lead and Recording Secretary.

Further, given the nature of the allegation, and when investigators are interviewing a member of the opposite gender, there would be value in ensuring that another person from the interviewee's gender is present as a confidential support person.

Also, investigators must remember that while they must always demonstrate kindness and empathy to the individuals involved, investigators do not provide pastoral or personal counsel. Interviewees may express a variety of emotions and exhibit various reactions. While investigators do care and empathize, others are available to pastorally assist the complainant and respondent.

3. The Constitution also clarifies the process investigators are to follow.

10.6.6 INVESTIGATION OF ALLEGATIONS

Allegations with a description of the violation(s) must be made in writing and be properly signed by one who is willing to appear in person and give testimony at a district hearing.

Alleged violations under By-Law 10.6.2 shall be investigated. The District Superintendent

or Executive Director for International Missions, or their appointee, and another credential holder appointed by the District Superintendent or Executive Director for International Missions of the district or region in which the alleged offence is reported to have occurred shall make an investigation, having in mind that it is their responsibility to safeguard the minister, the church, and the fellowship.

10.6.6.1 Written and signed allegations shall be filed with the district or international missions department office describing the alleged violations.

Comment: Carefully review the written and signed allegation(s) and determine what areas of By-Law 10.6.2, CAUSES OF DISCIPLINARY ACTION, may be affected.

10.6.6.2 The person(s) making the allegation shall be interviewed in order to ascertain the facts in the case and the reasons underlying the allegations.

Comment: Arrange to meet with the individual(s) registering the allegation(s). If there are multiple complainants, it is important to meet with each independently and confidentially. During the meeting, it is important to communicate warmth and empathy for the individual, but caution must be exercised not to prejudice the process, nor your role as investigator. The investigation may be prejudiced by offering a comment, suggestion or innuendo regarding the allegation that would imply either guilt or innocence. Also, it is advisable to refrain from comments such as, “It will be OK” or “Everything will

be fine.” Simply affirm that the Lord will guide and provide grace to all involved, and invite the individuals to be prayerful as this process continues.

Noting By-Law 10.6.6.6, “An investigation is not to determine the guilt or innocence of the credential holder. The investigators shall consider the available testimony and determine if there is sufficient evidence to convene a disciplinary hearing.” As well, noting By-Law 10.6.6.8, “During the course of an investigation, the investigators shall be careful to observe the principles of natural justice.”

Comment: Based on the information shared in this meeting, the investigators may request the complainant to amend their allegations to clearly represent the concerns expressed. Also, please note Appendix D – Notes on Natural Justice.

10.6.6.3 The accused credential holder(s) shall be given an opportunity to be interviewed to discuss the allegation.

10.6.6.3.1 The credential holder shall receive a copy of the allegation.

10.6.6.3.2 Upon being informed of the allegation, an accused credential holder shall be granted the opportunity to make a statement with regard to the allegation.

Comment: Arrange to meet with the respondent credential holder in a venue that will allow for a confidential conversation. It would be good to have at least drinking water available. Following introductions and prayer, explain the constitutional process of the PAOC in handling written and signed allegations. Then provide a copy of the allegation(s) to the credential holder, allowing ample time for the credential holder to read carefully, even repeatedly.

10.6.6.4 Should a credential holder, when presented with the allegations, admit to or confess a wrongdoing that requires disciplinary action, the procedures provided in By-Law 10.6.5 shall be followed.

Comment: Please note the suggested questions for investigators in Appendix B. If a confession is offered, be prepared to provide a pen and paper or even to write out the confession that the credential holder will then sign.

Investigators are required to discern and assess the thoroughness of the confession provided. It is possible for an individual to offer a partial confession in an attempt to avoid accountability for all inappropriate behaviour and, as a result, limit the discipline required to address their personal issues. Proper discernment may require continued investigation even though a confession has been provided. Consequently, it may be appropriate to ask, “Would there be any other behaviour or events that, if it/they came to light, would require restorative care?”

Again, care must be taken not to prejudice the process. Because the respondent is a colleague, additional care is required only to affirm the Lord’s watchful care over each in the process.

10.6.6.5 Should a credential holder, against whom allegations have been filed, refuse to be interviewed by the investigators, a copy of the written allegations must be sent to the credential holder by registered mail or hand delivered to the individual.

10.6.6.6 An investigation is not to determine the guilt or innocence of the credential holder. The investigators shall consider the available testimony and determine if there is sufficient evidence to convene a disciplinary hearing. A minimum of two witnesses (individuals or separate sources of evidence) are required to proceed to charges being laid. The investigators shall seek to assemble all relevant facts, evidence and testimony to present to the disciplinary hearing.

Comment: Investigators are empowered to simply collect the factual information related to the charge, noting the guidelines offered in the principles of natural justice.

The requirement of two witnesses (individuals or separate sources of evidence) enable the investigators to consider either two individuals who have first-hand information of the alleged offence, or one individual with the second “witness” being specific items of evidence such as a photograph, content of a text message, invoice for a hotel room, etc.

10.6.6.7 The ministry may be subject to restrictions during the investigation, at the discretion of the District Superintendent or Executive Director of International Missions, on the basis of the evidence at hand and the nature of the alleged offence.

Comment: The DS/EDIM has the prerogative to assess all relevant factors of this case and determine if the ministry of the credential holder will be restricted until the constitutional process has concluded. There is value for the DS/EDIM to invite another credential holder into this decision to protect them from any personal criticism that may arise from the decision taken.

10.6.6.8 During the course of an investigation, the investigators shall be careful to observe the principles of natural justice.

Comment: Carefully review principles of natural justice in Appendix D.

10.6.6.9 Under no circumstances should the credential holder contact, either directly or indirectly, the person making the allegation. Failure to adhere to this requirement shall result in disciplinary action pursuant to By-Law 10.6.2.2.2.

Comment: While this is communicated in writing to the credential holder, it would be important to verbally affirm this requirement.

4. Upon conclusion of the investigation, the investigators will provide a written report to the DS/EDIM with either a recommendation to conclude the case due to insufficient evidence or the preparation of formal charges based on By-Law 10.6.2 that would be consistent with the available evidence. Note Appendix B

5. If there is sufficient evidence to proceed to a disciplinary hearing, the investigators then prepare the charge(s) (By-Law 10.6.9).

6. The investigators then prepare the report to present the evidence at the District Hearing. Please note By-Law 10.6.11.2.1. Also note the prohibition and exception of By-Law 10.6.11.2.3 as follows.

By-Law 10.6.11.2.3 No evidence or counsel regarding the evidence shall be given by the investigators or accusers in the absence of the respondent credential holder, unless the respondent credential holder has failed to or has refused to appear at the hearing.

7. Should a verdict be “guilty as charged,” the credential holder may register an appeal with the Office of the General Secretary Treasurer. The DS/EDIM is then responsible to appoint one of the two investigators to attend the Appeal Hearing.

8. The work of the investigators on a given case is concluded when the appeal process, if initiated, has concluded.

9. All notes and files of investigators are confidentially retained in the District Office.

Chapter 6: Directions for the Judicial Hearing Chairman and Committee

Thank you for your willingness to serve the Lord and the Fellowship as a member of a District Hearing Committee. As a part of credential renewal in the PAOC, each credential holder annually agrees to abide by the standards of By-Law 10, which means they also agree to honour and participate in constitutional procedures should allegations be presented regarding their credential.

According to By-Law 10.6.9 a credential holder has been formally charged with a violation of one or more of the causes for disciplinary action as identified in By-Law 10.6.2. You would benefit by reading Chapter 1 of the disciplinary manual as it provides a biblical and theological foundation for the ministry and value of discipline in the church. As well, there is great value in your reviewing the entirety of By-Law 10 as it addresses the purpose and process of credential discipline in the PAOC.

To assist you, the following is a review of the specific references in the GCB related to the Disciplinary Hearing Committee. Commentary has been provided for additional clarity or interpretation.

By-Law 10.6.9 notes the timing of the Disciplinary Hearing.

Such hearing shall take place within 40 days of formal charges being delivered, or the entire proceeding shall be rescinded, including any limitation of ministry.

The date of the hearing may be extended beyond the 40-day period upon the request of either the credential holder or the District Superintendent or Executive Director for International Missions if both parties agree in writing to the time extension.

The date of the hearing may be extended for unusual circumstances such as the illness of one of the parties or of a significant witness, certified by a district or missions approved medical authority, or an act of God; upon a request made by one of the parties to the District Superintendent or Executive Director for International Missions or their designate who shall set a date for the hearing.

Comment: At the outset of the Hearing, the Chair will provide introductory comments that will review the purpose. Further, By-Law 10.6.11 specifically addresses the process of the Disciplinary Hearing and is included below for your review.

10.6.11 DISCIPLINARY HEARING

Upon the laying of charges by the investigators, the District Superintendent or Executive Director for International Missions shall arrange for a disciplinary hearing.

The credential holder shall be required to appear at the hearing.

However, if the credential holder refuses to attend the hearing or fails to appear for reasons of willful neglect, the hearing shall proceed.

If the credential holder has chosen not to attend the hearing, then the credential holder will not be eligible to appeal the decision rendered.

10.6.11.1 THE CHAIR

The District Superintendent or Executive Director for International Missions may appoint a member of the district executive or the International Missions Operations Committee or a member of the substitute committee to chair the hearing committee. In any case it shall not be chaired by either of the investigators.

Comment: By noting that the DS/EDIM “may” empowers them to make the appointment, but the Chair may also be appointed by the District Executive or by the hearing committee.

The Chair of the hearing committee shall prepare an agenda and arrange for all matters of the hearing.

The Chair shall appoint a recording secretary who is not necessarily a member of the hearing committee.

Comment: A template Agenda for a Disciplinary Hearing Committee is provided below for amendment and use.

Preliminary Agenda of the Disciplinary Hearing Committee

- Welcome by Chair and introduction of each participant in the Hearing, including appointed Secretary.
- Preliminary comments are offered by Chair including a review of By-Law 10.6.11.5.
- Prayer.
- Secretary is invited to read aloud the letter outlining the charge(s)
- Representative of the Investigating Committee is invited to address the Hearing, offer evidence, and present witnesses as discovered during the investigation procedures as required in By-Law 10.6.11.2.
- Respondent credential holder is invited to respond following the presentation of each item of evidence or witness.
- Members of the Disciplinary Hearing Committee are provided opportunity to ask any questions of investigators, the respondent credential holder or any witness following each item of evidence or witness.
- Investigators are provided opportunity to make a summation statement.
- Respondent credential holder is invited to make a summation statement.
- Prayer.

- In Camera: Members of the Disciplinary Hearing Committee.
- Discussion of Disciplinary Hearing Committee.
- Secret ballot of the Disciplinary Hearing Committee including the Chair.
- Ballots destroyed.
- Adjournment.

10.6.11.2 THE ROLE OF INVESTIGATORS

10.6.11.2.1 The investigators shall bring a report to the hearing and offer evidence as discovered during the investigation procedures.

10.6.11.2.2 They shall not be present or participate when the verdict is being considered.

10.6.11.2.3 No evidence or counsel regarding the evidence shall be given by the investigators or accusers in the absence of the accused credential holder, unless the accused credential holder has failed to or has refused to appear at the hearing.

10.6.11.2.4 If the District Superintendent or Executive Director for International Missions does not serve on the investigation committee or provide testimony at the district hearing committee, the District Superintendent or Executive Director for International Missions shall have the right to be present as an observer and a procedural resource person. The District Superintendent or Executive Director for International Missions shall not be present or participate when the verdict is being considered.

10.6.11.3 Legal counsel shall not be present at the disciplinary hearing

10.6.11.4 CREDENTIAL HOLDER'S SUPPORT

The accused credential holder shall have the right to have another credential holder or spouse present for support, but not as an active participant in the hearing process.

10.6.11.5 The agenda and proceedings shall provide sufficient opportunity for the investigators and accused credential holder to speak, offer evidence, cross-examine, present witnesses, and to make a summation statement. The hearing committee shall also have the opportunity to ask questions of the investigators, complainant and accused credential holder and the witnesses. The hearing committee shall not become involved in

debating with the parties involved, or in any way conduct or appear to conduct themselves, as prosecuting or defending the complainant or accused credential holder. It shall be the role of the hearing committee to question and make inquiry of the participants and to seek to have all the facts, evidence and testimony duly presented and examined to ensure an objective decision.

10.6.11.6 The verdict shall be made by secret ballot in the absence of investigators and complainant and accused credential holder. At least a two-thirds majority vote shall be required to determine guilt.

10.6.11.7 If it has been determined that guilt has been established, discipline shall be administered prayerfully and in the fear of God, in accordance with the Scriptures, and as set forth in the *General Constitution and By-Laws* of this ecclesiastical body.

10.6.11.8 If, in the opinion of the hearing committee, evidence indicates that the credential holder is innocent of the charge actually laid, but guilty of a related offence, an appropriate verdict may be rendered.

10.6.11.9 If, in the opinion of the hearing committee, the evidence heard indicates a not guilty verdict with regard to the charge actually laid, but there is evidence of an offence in another area, then new charges shall be prepared, signed and delivered to the individual so charged, and a new hearing scheduled with a substitute hearing committee.

“The verdict shall be communicated to the District Superintendent”

according to By-Law 10.6.11.10.1

The Secretary will finalize the Minutes of the Disciplinary Hearing Committee for review and approval by the Chair and members of the Committee.

They will be given to the DS/EDIM for inclusion in the confidential file.

**Chapter 7:
Role of the District Executive or International
Missions Operations Committee in
Administering Discipline and Restoration**

The District Executive/IMOPS may, in part, have served as the Hearing Committee to address charges regarding a PAOC credential holder. This committee is now required to determine the appropriate discipline and restoration according to By-Law 10.6.12. Before reviewing this section, By-Law 10.6.11.10.6 provides guidelines for the DS/EDIM regarding any public statements made relative to disciplinary action.

If a credential holder confesses to a wrongdoing or is found guilty by a hearing committee, then the District Superintendent or Executive Director for International Missions should use discretion as to whether a public announcement needs to be made to state the cause of discipline (using the specific words of the *General Constitution and By-Laws*) to the appropriate people. A statement of disciplinary action taken shall be communicated in writing to the local church board where applicable.

Once a verdict of guilt has been determined, the district executive/IMOPS committee is then required to review the circumstances of the case and, being guided by the GCB, determine one of the three alternatives of probation, suspension, or dismissal.

10.6.12.1 It shall be the responsibility of the district executive or International Missions Operations Committee to determine whether the circumstances of the case merit probation, suspension, or dismissal. The district executive or International Missions Operations Committee shall weigh decisions on:

- 10.6.12.1.1** the basis of the offence itself;
- 10.6.12.1.2** the manner and thoroughness of repentance;
- 10.6.12.1.3** the attitude of the offending credential holder toward the discipline;
- 10.6.12.1.4** the manifested willingness to cooperate;

10.6.12.1.5 the requirements of the *General Constitution and By-Laws*.

10.6.12.2 If the verdict is guilty, the credential shall be suspended immediately unless it is determined to be a minor violation. Ministry employment may also be terminated.

10.6.12.2.1 If, in the opinion of the district executive or International Missions Operations Committee, restoration is feasible, a restoration program shall be provided.

10.6.12.2.2 If restoration is feasible, the credential holder shall have up to one year to apply for the restoration program; otherwise credentials shall be dismissed.

10.6.12.2.3 If at any time the district executive or International Missions Operations Committee determines that restoration is not feasible, the credential holder shall be dismissed.

10.6.12.3 If a credential holder has confessed to or has been found guilty by a hearing committee of an infraction not meriting suspension, the district executive or International Missions Operations Committee may deal with the infraction by reprimand and/or counseling and/or restriction of ministry for a probationary period.

Further direction is provided in By-Law 10.6.16.2 regarding the basis of discipline and the period of time to accompany discipline.

10.6.16.2 BASIS AND PERIOD OF TIME

For those found to have violated any of the principles in By-Law 10.6.2, the district executive or International Missions Operations Committee shall determine the period of restoration.

The restoration period begins upon the approval of an application for restoration.

The period of restoration shall be not less than one year, unless the offence is determined to meet the criteria of 10.6.12.3. When the violation involves *porneia* as defined in Article 5.9.1 and By-Law 10.2, it shall be for a minimum period of two years. The district executive or International Missions Operations Committee shall have authority to extend the

restoration period based on the offence in order to ensure satisfactory completion of the restoration program.

The maximum number of restorations that a credential holder may be offered shall be two. A credential holder may be offered only one restoration for violations requiring a suspension of two years or more.

There shall be no reinstatement of credentials for a person who is found guilty of a sexual offence involving a person under the age of 18 as determined by a district executive or International Missions Operations Committee or by a court as defined in the Criminal Code of Canada or the criminal records department in the nation in which they serve.

As identified in Chapter 1 of the Manual, a goal in biblical discipline is the full restoration of the respondent credential holder. The hope is that they are first restored in fellowship and communion with God. Then it is desired that trust be restored with the people immediately affected by their choices including their family, any offended parties, and their colleagues. Finally, it is hoped they can be restored to their ministry calling.

10.6.16 RESTORATION

An effort should be made to lead the offending credential holder through a program of restoration, administered in [Christian] love and kindness. The following provisions for restoration shall apply:

To this end, By-Law 10.6.16 outlines various practical aspects related to a restoration program in the PAOC. Some districts have developed additional resources to guide the restoration process in their jurisdiction. While valuable, the restoration process is not included in the purview of this Manual.

**Chapter 8:
Directions for the National Appeal Hearing
Chairman and Committee**

Thank you for your willingness to serve the Lord and the Fellowship as a member of a National Appeal Hearing. As a part of credential renewal in the PAOC, each credential holder annually agrees to abide by the standards of By-Law 10, which means they also agree to honour and participate in constitutional procedures should allegations be presented regarding their credential.

According to By-Law 10.6.11.10.2, a credential holder being informed of a guilty verdict by a District Hearing Committee, is also informed of their right of appeal according to By-Laws 10.6.14 and 10.6.15. Please take time to carefully review both by-laws which have been provided below. As well, please review the following items of communication between the District Office, the International Office and the credential holder.

1. The original allegation(s).
2. The original charge(s).
3. The Minutes of the District Hearing Committee including the date, verdict and process undertaken during the meeting.
4. The document from the District Superintendent reporting the verdict and outlining the right and process of an appeal, including By-Law 10.6.14.
5. The appeal document provided by the respondent credential holder noting the reason(s) for the appeal.

The Chair of the Appeal Hearing Committee must confirm that the written appeal was received by the General Secretary Treasurer within 40 days of the verdict of the District Hearing Committee.

Further, the Chair must affirm that the stated reason(s) for the appeal is/are constitutionally valid.

Each member must understand that that the National Appeal Hearing is not a retrial of the case. Evidence and witnesses will not be reconsidered. The National Appeal Hearing only examines the process engaged in terms of adherence to the PAOC's constitutional process. An exception to the function of an Appeal Hearing Committee is made in By-Law 10.6.15: "If the investigators judge the new evidence to be insufficient to warrant a new hearing, the credential holder has the right to request the appeal committee to review the new evidence and determine if the district or International Missions shall hold a new hearing."

It is noted in By-Law 10.6.14.5 that failure to follow constitutional guidelines "in minor matters that did not adversely affect due process in arriving at a just and fair verdict" would not require the Appeal Hearing to uphold the appeal.

Preliminary Agenda of the National Appeal Hearing

Welcome by Chair and introduction of each participant in the Appeal Hearing,
including appointed Secretary.

Preliminary comments by Chair.

Prayer.

Appellant presents each item related to constitutional process individually as noted in the written appeal.

Representative of the Investigating Committee invited to respond following each item.

Representative of the District Hearing Committee invited to respond following each item.

Members of Appeal Hearing Committee provided opportunity to ask any questions of Appellant or the representatives of the Investigating Committee and the District Hearing Committee following the presentation of each item under consideration.

Appellant provided opportunity to make a summation statement.

Representative of the Investigating Committee invited to make a summation statement.

Representative of the District Hearing Committee invited to make a summation statement.

Prayer.

In Camera: Members of the National Appeal Hearing Committee.

- Discussion of Disciplinary Hearing Committee.
- Secret ballot of the Disciplinary Hearing Committee including the Chair.
- Ballots destroyed.
- Adjournment.

The Secretary will finalize the Minutes of the Appeal Hearing Committee for review and approval by the Chair and members of the Committee. They will

be provided to the General Secretary Treasurer for inclusion in the confidential file.

By-Law 10.6.11.10.2 The District Superintendent or Assistant Superintendent for International Missions shall communicate the verdict in writing to the credential holder, including the right and process of appeal, if eligible for an appeal, and to the complainant and to any other appropriate person within 10 days. The written statement to the credential holder must be sent by registered mail.

The following are the pertinent constitutional references related to an appeal as noted previously.

10.6.14 RIGHT OF APPEAL

An appeal of the decision of the hearing committee shall be made in the following manner.

The credential holder shall make such a request in writing to the General Secretary Treasurer of The Pentecostal Assemblies of Canada.

10.6.14.1 The written request must specifically state the nature, purpose and reason for the appeal based on the process leading to the judgment rendered.

10.6.14.2 The appeal committee shall base the appeal hearing on the reason for appeal stated by the credential holder.

10.6.14.3 New evidence shall not be a reason for the appeal, nor shall new evidence be accepted at the appeal hearing.

10.6.14.4 The appeal committee has the responsibility to review the adherence to the constitutional process leading to the judgment rendered.

10.6.14.5 If the constitution has not been followed in minor matters that did not adversely affect due process in arriving at a just and fair verdict, the appeal committee shall uphold the judgment of the hearing committee and issue a written statement of correction to the district.

10.6.14.6 The appeal committee may overturn the decision of the district or International Missions hearing committee if the judgment is deemed inappropriate or the failure to follow constitutional guidelines has hindered due process.

This request for appeal must be received by the General Secretary Treasurer by registered mail within 40 days of the verdict of the hearing committee. The General Executive or the Executive Officers Committee as their representatives shall appoint five ordained ministers, two of whom shall be

members of the General Executive and none of whom shall have been part of the original proceedings. The appeal shall be conducted within 60 days of receiving the request for an appeal, and 30 days notice shall be given for the date and place of the appeal.

The accused credential holder shall be present at this appeal, but if there is neglect or a refusal to attend the appeal, it shall not proceed and there shall be no further right of appeal. The District Superintendent or Executive Director for International Missions shall appoint one member of the hearing committee and one member of the investigating committee to represent the district or international missions. If the District Superintendent or Executive Director for International Missions did not serve on the investigating committee, nor provide testimony at the district hearing committee, the District Superintendent or Executive Director for International Missions, by virtue of office, has the right to be present at the appeal hearing as an observer only. The District Superintendent or Executive Director for International Missions shall not be present or participate when the verdict is being considered.

The General Secretary Treasurer has the right to be present as an observer and a procedural resource person. The General Secretary Treasurer shall not be present or participate when the verdict is being considered.

Legal counsel shall not be present at the appeal.

The credential holder shall have the right to have another credential holder or spouse present for support but not as an active participant in the appeal hearing process.

The verdict of this appeal committee shall be determined by secret ballot and a simple majority of the five members.

The verdict shall be final.

The General Secretary Treasurer shall communicate the verdict of the appeal committee to the credential holder making the appeal and to the District Superintendent or Executive Director for International Missions by registered mail within 10 days. If the appeal committee has upheld the appeal of the credential holder, the District Superintendent or Executive Director for International Missions shall inform the complainants who submitted the original allegation of the appeal committee's decision within 30 days of the appeal hearing.

If the credential holder has chosen to not attend the hearing, then the credential holder will not be eligible to appeal the decision that has been rendered.

Due to the fact that relationships may be temporarily strained between the respondent and district or international missions leadership as a result of the appeal proceedings, the General Secretary Treasurer may need to ensure that appropriate pastoral care is provided for the respondent and their family.

10.6.15 NEW EVIDENCE

If at any time during the process of disciplinary action new allegations are made, the District Superintendent or Executive Director for International Missions shall review them and consider a new investigation and the process of further disciplinary procedures according to By-Law 10 of the *General Constitution and By-Laws* of The Pentecostal Assemblies of Canada. If at any time during the disciplinary process new and substantive evidence is available that would support the credential holder and could overturn the decision of the hearing committee, the investigating officers shall review the evidence, and if there is substance to the new information that could affect the outcome of the hearing, the investigating committee shall call for a new hearing by the hearing committee. If the investigators judge the new evidence to be insufficient to warrant a new hearing, the credential holder has the right to request the appeal committee to review the new evidence and determine if the district or international missions shall hold a new hearing. If the new evidence occurs after the appeal board has made a final decision, then the district or international missions shall be responsible to hear the new evidence according to the General Constitution and By-Laws.

Appendix A (Manual): Flow Chart

Informal: Report, Rumour, Complaint	
DS/EDIM aware of RRC related to credential holder ↓	
DS/EDIM acknowledges receipt to complainant (C.1) ↓	
DS/EDIM and member of DX/IMOPS assess ↓	Formal Process
Assessment of Committee/Decision: Dismiss, Address, Allegation ↓	DS/EDIM receives allegation (in writing, signed) ↓
Communication with complainant (C.2), respondent (R.1)	DS/EDIM review/decide What, When, Where ↓
	Appoint Investigators: Instructions provided ↓
	Communication to complainant (C.3) ↓
	<i>Optional</i> : DS/EDIM courtesy meeting w/respondent ↓
	Formal communication to respondent (R.1 or R.2 or R.3) ↓
	Report of Investigators: Evidence Decision: Filing of Charge(s) or Conclusion ↓
	Respondent informed: If Charge(s) (R.4) Constitutional timeline begins ↓
	Update complainant ↓
	Appoint Hearing Committee/Chair: Instructions provided ↓
	Date of Hearing Committee set: Participants informed ↓
	Decision of Hearing Committee ↓
	DX/IMOPS determine if, what restoration program ↓
	Communication to respondent/complainant/church or ministry leadership ↓
	Appeal Hearing (if requested) ↓
	Final communication to complainant/respondent/church or ministry leadership/International Office

**Appendix B (Manual):
Disciplinary Procedures Checklist**

Date:

- 1. Informal: Report, Rumour or Complaint (By-Law 10.6.4) _____
- 2. Report, rumour or complaint received (verbal or in writing) _____
- 3. DS/EDIM acknowledges receipt of concern (C.1) _____
- 4. DS/EDIM invites member of the DX/IMOPS to assess _____
- 5. Assessment and decision _____
 - a) dismiss the matter if insufficient evidence to substantiate the concern
 - b) address issue with respondent: determine the preferred path forward
 - c) direct the preparation of an allegation
- 5. Communication with complainant (C.2), respondent (R.1) _____
 - A. Formal: Allegation (By-Law 10.6.6) _____
 - 1. Allegation received (in writing, signed). _____
 - 2. DS/EDIM review and decision re: What, When, Where _____
 - What? Involve a minor, civil, criminal, By-Law 10.6.2
 - When? Pre-credential, 10 years passed
 - Where? Which district/IM
 - 3. Appointment of Investigators. _____
 - Instructions provided (By-Law 10.6.6) _____
 - 4. Communication to complainant (C.3) _____
 - 5. Optional: DS/EDIM courtesy meeting w/respondent _____

6. Formal communication to respondent (R.1 or R.2 or R.3) _____
7. Report of Investigators to DS/EDIM: Filing of Charge(s) or
Conclusion of the matter _____
8. Respondent informed: If Charge(s) (R.4). Constitutional timeline
begins _____
9. Complainant updated _____
10. Appointment of Hearing Committee and Chair. _____
Instructions provided _____
11. Date of Hearing Committee set. All participants informed _____
12. Decision of Hearing Committee _____
13. DX/IMOPS determine if/what restoration program offered _____
14. Inform respondent/complainant/church or ministry leadership _____
15. Appeal (if requested) _____
16. Final communication to complainant/respondent /church or ministry
leadership/International Office _____

**Appendix C (Manual):
Resources for Investigators**

A. Suggested Questions for Investigators for respondent:

1. You have read the written and signed allegation(s). Do you have any questions?
2. Are there elements in the allegation(s) that you would affirm to be correct?
3. Are there elements in the allegation(s) that you believe to be incorrect?
4. Would there be any other information you would like to share with us? (i.e., Would there be any other behaviour or events that, if it/they came to light, would require restorative care?)

B. Template of Investigation Report:

INVESTIGATION REPORT

TO: Superintendent
FROM: Name & Name (Investigation Team)
DATE: Date of Report
RE: Investigation of Allegations regarding CREDENTIAL

HOLDER

ATTACHED: Allegation dated DATE

Draft notes from DATE, interview with CREDENTIAL HOLDER

OTHER ITEMS

The following is a summary of interviews conducted with the parties involved in the allegation regarding NAME. There were (NUMBER) individuals interviewed: NAMES OF INDIVIDUALS, and NAME OF CREDENTIAL HOLDER ACCUSED.

The allegation centered on incidences of a _____ nature that reportedly occurred over a period of time beginning

_____ .

Attached is the allegation from NAME regarding NAME OF CREDENTIAL HOLDER.

PERSON SUBMITTING ALLEGATION was interviewed on DATE at LOCATION. This interview brought clarification and additional details to the submitted allegation and (REFERENCE TO MATERIAL EVIDENCE – IF ANY) material evidence was submitted.

OUTLINE INTERVIEWS

RESPONDENT & SPOUSE interviewed by NAME OF INVESTIGATORS at LOCATION on DATE.

The following remarks were made by RESPONDENT regarding the allegation:

Q.

A.

In response to hearing the opening paragraph of By-Law 10.6 (10.6...) of the *General Constitution and By-Laws* of the PAOC, the RESPONDENT stated, "--".

RESPONDENT agreed/disagreed to the fact that there is truth to the written allegation.

Conclusion:

Material evidence WAS or WAS NOT presented to support or refute the allegation. A written confession WAS or WAS NOT submitted.

As of today, there would be no other witnesses to interview to support/refute the allegation.

Appendix D (Manual): Notes on Natural Justice

Canadian law affirms that the principles of natural justice will be adhered to throughout the legal process. The principles of natural justice exist as a safeguard for individuals in their interactions with authorities. These principles stipulate that whenever an individual's rights, privileges or interests are at stake, there is a duty to act in a procedurally fair manner. The principles of natural justice are concerned with the general manner in which a decision is arrived at. Consequently, procedural fairness is not ultimately concerned with the correctness of a decision. Rather, principles of natural justice assist in ensuring that the individuals involved in reaching a verdict followed the proper procedure. The principles of natural justice and procedural fairness are based on the theory that the substance of a decision is more likely to be fair if the procedure through which that decision was made has been just.

While the principles of natural justice embody several important rules of procedural fairness, Immigration, Refugees and Citizenship Canada has outlined the 12 most common rules. The outline provided by Immigration, Refugees and Citizenship Canada is utilized because of the clarity of language employed. This clarity enables new Canadians to understand how natural justice is applied in Canada. Also, the PAOC is a culturally diverse community with many credential holders having a mother language other than Canada's two official languages. The 12 most common rules are listed below in *italics* but have been modified to reflect the language and process of the PAOC's GCB. In addition, comment is included

regarding the PAOC's current alignment with the rules. (Immigration, Refugees and Citizenship Canada 2019)

1. *Notice: Individuals must be given adequate notice of the nature of proceedings and any issue to be decided.*

In the PAOC, individuals are duly informed of the timing and purpose of any meetings. This would occur via email correspondence during an investigation. However, once a disciplinary process has advanced to the establishment of specific charges, the respondent is informed in writing and the letter is delivered either by hand or by registered mail.

2. *Disclosure: All evidence to be used against a respondent must be disclosed.*

During the course of the investigation, the respondent is provided a copy of the written and signed allegation. This document commonly includes evidential information available at the outset of the investigation. If additional evidence is gathered during the investigation, it is presented at the time of the disciplinary hearing, enabling a respondent opportunity to respond by asking questions and making statements. See #4.

3. *Opportunity to present one's case: A respondent must be provided with an opportunity to present whatever evidence they wish to be considered.*

The agenda of a hearing committee specifically includes opportunity for the respondent to present any information they choose to.

4. *Opportunity to respond: When the decision maker is in possession of evidence not presented by the respondent, they must allow the respondent an opportunity to know and respond to that evidence.*

The agenda of a hearing committee specifically includes opportunity for the respondent to hear all evidence presented. They are then provided opportunity to respond with any information they choose to.

5. *Duty to consider all of the evidence: Decision makers are required to consider all of the relevant evidence and information pertaining to a specific case.*

When determining a verdict, the hearing committee is required to consider all information provided during the hearing.

6. *Right to counsel: In some cases, fairness will dictate that the respondent be granted the right to counsel.*

The PAOC would presently not be in alignment with this principle. However, ecclesiastical disciplinary processes are established as a result of decisions determined by a group authorized to make the decisions. In the case of the PAOC, the General Conference makes decisions relative to disciplinary process. Violations that would be illegal in nature would be referred to the appropriate civil authorities. While the GCB makes provision for complainants and respondents to be accompanied by a support person at the hearing, By-Law 10.6.11.3 currently states “Legal counsel shall not be present at the disciplinary hearing.”

There is a reference to the principles of natural justice that encourages their adherence during the investigation process. The GCB, however, does not claim complete adherence to each principle. Credential holders annually acknowledge their willingness to abide by the GCB at the time of credential renewal by answering the following: “I agree to abide by the provisions of the current version of the *General Constitution and By-Laws* (Yes/No).”

7. *Right to an interpreter: In some cases, fairness will dictate that the applicant be granted the right to an interpreter. This is in connection with a respondent's right to be heard.*

The PAOC is a culturally diverse fellowship and multiple languages are utilized by the 3,720 credential holders. While nothing is specifically stated in the GCB regarding this, a hearing committee would have the prerogative to involve an interpreter if required.

8. *Legitimate expectation. Where a respondent has been assured that a particular procedure will be followed, the individual is entitled to that procedure.*

Participating individuals are informed of the purpose and agenda in advance of the meeting.

9. *Right to impartial decision makers and freedom from bias. Procedural fairness is violated when a decision maker is biased or their conduct or statements raise a reasonable apprehension of bias.*

A respondent has the right to a fair and impartial hearing conducted by fair and impartial decision makers. Decision makers must not allow personal beliefs or interests to influence their decisions.

The following are examples of situations that may show bias:

- *commenting on a question before the hearing;*
- *prior involvement in the case;*
- *a relationship between decision makers and one of the parties;*
- *marked hostility toward one of the parties;*
- *possibility of financial benefit from the outcome of the proceedings.*

Given the size and the fact that the PAOC is a relational community, it is difficult to involve individuals in a disciplinary hearing who would not, to some degree, be in relationship with either the complainant or respondent, especially a respondent. That stated, immediate relatives and individuals who are directly connected in ministry are precluded from serving as investigators or on a hearing

committee. In advance of being invited to serve as an investigator or on a hearing committee, individuals are provided the opportunity to declare conflict of interest or identify how that may be biased.

10. Independence of Hearing Committee and requirement that only the persons who hear the case must decide.

The decision makers must be independent. Institutional independence requires that the persons entrusted with making a decision have sufficient decision-making independence for there to be a perception of independence and impartiality.

There is a general requirement that the persons who hear the case are the only persons that should make a final determination on the case.

The GCB identifies the District Executive or International Missions OPS Committees as the Hearing Committee. It has authority to determine a verdict.

Individuals who may have been involved in the case or are directly related to either the complainant or respondent are precluded from participation.

11. Delay. The premise is that unreasonable delay may cause prejudice toward the applicant and may therefore breach procedural fairness.

The GCB establishes the time frame in which a disciplinary hearing must be held.

12. Right to Reasons and Right of Appeal. The right to reasons exists particularly where the respondent has a right to make an appeal on a case and needs to know the reasons for the decision in order to properly prepare for the appeal or judicial review. The reasons must be sufficiently clear, precise and intelligible to enable the individual to understand the basis of the hearing committee's decision.

When a respondent is informed of a verdict of guilt by a disciplinary hearing, they are simultaneously informed of the provision of and process for a constitutional appeal.

There is an additional element in Canadian law that also requires mention and discussion. Underlying all the various principles noted earlier, the Canadian

judicial system is founded on the presumption of innocence in criminal matters, meaning everyone is innocent until proven guilty (Government of Canada 2018). An assumption of the innocence of a respondent credential holder is generally understood in The PAOC, but is not specifically stated in the GCB. Consequently, this would be a possible amendment to the GCB for consideration by a future General Conference.

A more comprehensive analysis of natural justice is available in the following article.

Jane Burke-Robertson, Natural Justice, Members and the Not-For-Profit Organization: “Fair Play in Action.” May 10, 2007, Carters Professional Corporation. <http://www.carters.ca/pub/seminar/charity/2007/jbr0510.pdf>.

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